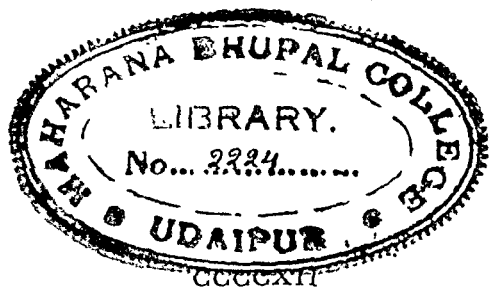


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The World's Classics



CCCCXII
THE LIVES, HEROIC DEEDS
AND SAYINGS OF
GARGANTUA AND HIS SON
PANTAGRUEL

VOL. II

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RABELAIS

GARGANTUA AND PANTAGRUEL

*Translated from
the French into English by*
SIR THOMAS URQUHART
and
PETER LE MOTTEUX

Newly annotated



VOLUME II

OXFORD UNIVERSITY PRESS
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FRANÇOIS RABELAIS

Born at or near Chinon in Touraine,

perhaps in 1494 or 1495

Died at Paris

1553

'Gargantua and Pantagruel' was issued at intervals between 1532 and 1552.

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THE
THIRD-BOOK
OF THE
WORKS
OF

Mr. Francis Rabelais,
Doctor in Physick.

Containing the Heroick Deeds of
Pantagruel the Son of *Gargantua*.

Now faithfully Translated into *English*,
by the unimitable Pen of

Sir Thomas Urwhart, Kt. & Bar.

The Translator of the Two First
BOOKS.

Never before Printed.

L O N D O N :

Printed for *Richard Baldwin* near the
Oxford Arms in *Warwick-Lane*, 1693.

FRANCIS RABELAIS TO THE SOUL OF
THE DECEASED QUEEN OF NAVARRE

A Bstracted Soul, ravish'd with extasies,
Gone back, and now familiar in the Skies.
Thy former Host, thy Body, leaving quite,
Which to obey thee always took delight;
Obsequious, ready. Now from motion free,
Senseless, and as it were, in Apathy.
Wouldst thou not issue forth, for a short space,
From that Divine, Eternal, Heavenly place,
To see the third part, in this earthly Cell,
Of the brave Acts of good Pantagruel.

10

*The Third Book of the Heroick Deeds and
Sayings of the good PANTAGRUEL.*

The AUTHOR'S Prologue.

GOOD People, most Illustrious Drinkers, and you
thrice precious gouty Gentlemen. Did you ever
see Diogenes the *Cynick* Philosopher, if you have *seen* him,
you then had your Eyes in your Head, or I am very
much out of my Understanding and Logical Sense.
It is a gallant thing to see the clearness of (Wine,
Gold) the Sun. I'll be judged by the blind-born, so
renowned in the Sacred Scriptures; who having at his
choice to ask whatever he would from Him who is
10 Almighty, and whose Word in an Instant is effectually
performed, asked nothing else but that he might *see*.
Item you are not young, which is a competent Quality
for you to Philosophat more than Physically in *Wine*
(not in vain) and henceforwards to be of the *Bacchick*
Council; to the end that *opining* there, you may give
your *Opinion* faithfully of the Substance, Colour, excel-
lent Odour, Eminency, Propriety, Faculty, Vertue, and
effectual Dignity of the said blessed and desired Liquor.

If you have not *seen* him (as I am easily induced to
20 believe that you have not) at least you have heard
some talk of him. For through the Air, and the whole
extent of this Hemisphere of the Heavens, hath his
Report and Fame, even until this present time, re-
mained very memorable and renowned. Then all of
you are derived from the *Phrygian* Blood (if I be not
deceived). If you have not so many Crowns as *Midas*
had, yet have you something (I know not what) of him,
which the *Persians* of old esteemed more of in all their
Otaousts, and which was more desired by the Emperor
30 *Antonine*; and gave occasion thereafter to the *Basilisco* at
Rohan to be Surnamed *Goodly ears*. If you have not
heard of him, I will presently tell you a Story to make
your Wine relish: Drink then, so, to the purpose;

hearken now whilst I give you notice (to the end that you may not, like Infidels be by your simplicity abused) that in his time he was a rare Philosopher, and the chearfullest of a thousand: If he had some Imperfection, so have you, so have we; for there is nothing (but God) that is perfect: Yet so it was, that by *Alexander the Great* (altho' he had *Aristotle* for his Instructor and Domestick) was he held in such Estimation, tha the wish'd, if he had not been *Alexander*, to have been *Diogenes the Sinopian*.

10

When *Philip King of Macedon* enterorised the Siege and Ruine of *Corinth*, the *Corinthians* having received certain Intelligence by their Spies, that he with a numerous Army in Battle Rank was coming against them, were all of them (not without cause) most terribly afraid; and therefore were not neglective of their Duty, in doing their best Endeavours to put themselves in a fit posture to resist his Hostile Approach, and defend their own City.

Some from the Fields brought into the Fortify'd 20 Places their Movables, Bestial, Corn, Wine, Fruit, Victuals, and other necessary Provision.

Others did fortifie and rampire their Walls, set up little Fortresses, Bastions, squared Ravelins, digged Trenches, cleansed Countermines, fenced themselves with *Gabions*, contrived Platforms, emptied *Casemates*, barricado'd the false *Brayes*, erected the *Cavalliers*, repaired the *Contrescarfes*, plaister'd the *Courtines*, lengthned *Ravelins*, stopt *Parapets*, mortaised *Barbacans*, assured the *Port-culleys*, fasten'd the *Herses*, *Sarasinesks* 30 and *Cataracks*, placed their Centries, and doubled their *Patrouille*.

Every one did watch and ward, and not one was exempted from carrying the Basket.

Some polish'd Corselets, varnish'd Backs and Breasts, clean'd the Head-pices, Mail-Coats, *Brigandins*, *Salads*, Helmets, Murrions, Jacks, Gushets, *Gorgetts*, *Hoguines*, *Brassars* and *Cuissars*, *Corseletts*, *Haubergeons*, Shields, Bucklers, Targuets, *Greves*, Gantlets and Spurs.

40

Others made ready Bows, Slings, Cross-bows, Pellets, *Catapults*, *Migrames* or Fire-balls, Firebrands, *Balists*, *Scorpions*, and other such Warlike Engines *expugnatorie*, and destructive to the *Hellepolists*.

They sharpened and prepared Spears, Staves, Pikes, Brown Bills, Halberts, Long Hooks, Lances, *Zagages*, Quarterstaves, Eelspears, Partisans, Troutstaves, Clubs, Battle-axes, Maces, Darts, Dartlets, Glaves, Javelins, Javelots, and Trunchions.

10 They set Edges upon Cimeters, Cutlasses, *Badelans*, Back-swords, Tucks, Rapiers, Bayonets, Arrow-heads, Dags, Daggers, *Mandousians*, Poigniards, Whinyards, Knives, Skenes, Sables, Chipping Knives, and *Raillons*.

Every Man exercis'd his Weapon, every Man scowr'd off the Rust from his natural Hanger: Nor was there a Woman amongst them (tho' never so reserv'd or old) who made not her Harnish to be well furnish'd; as you know the *Corinthian* Women of old were
20 reputed very courageous Combatants.

Diogenes seeing them all so warm at work, and himself not employed by the Magistrates in any business whatsoever, he did very seriously (for many days together, without speaking one Word) consider, and contemplate the Countenance of his Fellow-Citizens.

Then on a sudden, as if he had been roused up and inspired by a Martial Spirit, he girded his Cloak, scarf-ways, about his Left Arm, tucked up his Sleeves to the Elbow, trussed himself like a Clown gathering
30 Apples, and giving to one of his old Acquaintance his Wallet, Books, and *Opistographs*, away went he out of Town towards a little Hill or Promontory of *Corinth* called *Cranie*; and there on the Strand, a pretty level place, did he roul his Jolly Tub, which serv'd him for an House to shelter him from the Injuries of the Weather: There, I say, in a great Vehemency of Spirit, did he turn it, veer it, wheel it, whirl it, frisk it, jumble it, shuffle it, huddle it, tumble it, hurry it, jolt it, juggle it, overthrow it, evert it, invert it, subvert it,
40 overturn it, beat it, thwack it, bump it, batter it, knock

it, thrust it, push it, jerk it, shock it, shake it, toss it, throw it, overthrow it up-side down, topsiturvey, arsi-turvey, tread it, trample it, stamp it, tap it, ting it, ring it, tingle it, towl it, sound it, resound it, stop it, shut it, unbung it, close it, unstopple it. And then again in a mighty bustle he bandy'd it, slubber'd it, hack'd it, whited it, way'd it, darted it, hurled it, stagger'd it, reel'd it, swindg'd it, brangled it, totter'd it, lifted it, heav'd it, transformed it, transfigur'd it, transpos'd it, transplaced it, reared it, raised it, hoised it, washed 10 it, dighted it, cleansed it, rinsed it, nailed it, settled it, fastned it, shackled it, fetter'd it, level'd it, block'd it, tugg'd it, tew'd it, carry'd it, bedash'd it, beray'd it, parch'd it, mounted it, broach'd it, nick'd it, notch'd it, bespatter'd it, deck'd it, adorn'd it, trimmed it, garnished it, gaged it, furnish'd it, boar'd it, pierc'd it, trap'd it, rumbled it, slid it down the Hill, and precipitated it from the very height of the *Crane*; then from the foot to the top (like another *Sisyphus* with his Stone) bore it up again, and every 20 way so bang'd it and belabour'd it, that it was ten thousand to one he had not struck the bottom of it out.

Which when one of his Friends had seen, and asked him why he did so toil his Body, perplex his Spirit, and torment his Tub? The Philosopher's Answer was, That not being employed in any other Charge by the *Republick*, he thought it expedient to thunder and storm it so tempestuously upon his *Tub*, that amongst a People so fervently busie, and earnest at work, he alone might not seem a loytering Slug and lasie 30 Fellow. To the same Purpose may I say of my self,

*Tho' I be rid from Fear,
I am not void of Care.*

For perceiving no Account to be made of me towards the Discharge of a Trust of any great Concernment, and considering that through all the parts of this most noble Kingdom of *France*, both on this and the other side of the *Mountains*, every one is most diligently exercised and busied; some in the fortifying of their

own Native Country, for its Defence; others, in the repulsing of their Enemies by an Offensive War; and all this with a Policy so excellent, and such admirable Order, so manifestly profitable for the future, whereby *France* shall have its Frontiers most *magnifically* enlarged, and the *Frenches* assured of a long and well-grounded Peace, that very little withholds me from the Opinion of good *Heracitus*, which affirmeth *War to be the Father of all good things*; and therefore do I believe that *War* is in Latin called *Bellum*, not by *Antiphrasis*, as some Patchers of old rusty Latin would have us to think; because in *War* there is little *Beauty* to be seen, but absolutely and simply; for that in *War* appeareth all that is *good* and graceful, and that by the *Wars* is purged out all manner of Wickedness and Deformity. For Proof whereof, the wise and pacifick *Solomon* could no better represent the unspeakable Perfection of the Divine Wisdom, than by comparing it to the due Disposure and Ranking of *an Army in Battle Array, well*
20 *provided and ordered.*

Therefore by reason of my Weakness and Inability, being reputed by my Compatriots unfit for the *Offensive* part of Warfare; and on the other side, being no way employed in matter of the *Defensive*, although it had been but to carry Burthens, fill Ditches, or break Clods, either whereof had been to me indifferent, I held it not a little disgraceful to be only an *Idle Spectator* of so many valorous, eloquent and warlike Persons, who in the view and sight of all *Europe* act this
30 notable *Interlude* or *Tragicomedy*, and not make some Effort towards the Performance of this, *nothing at all* remains for me to be done. In my Opinion, little Honour is due to such as are meer *Lookers on*, liberal of their Eyes, and of their Purse parsimonious; who conceal their Crowns, and hide their Silver, scratching their Head with one Finger like grumbling Puppies, gaping at the Flies like *Tithe Calves*; clapping down their Ears like *Arcadian Asses* at the Melody of Musicians, who with their very Countenances in the depth
40 of silence express their Consent to the *Prosopopeie*.

THE PROLOGUE TO

Having made this Choice and Election, it seem'd to me that my Exercise therein would be neither unprofitable nor troublesom to any, whilst I should thus set a-going my *Diogenical* Tub, which is all that is left me safe from the Shipwrack of my former Misfortunes.

At this dingle dangle wagging of my Tub, what would you have me to do? By the *Virgin* that tucks up her Sleeve, I know not as yet: Stay a little till I suck up a Draught of this Bottle; it is my true and only *Helicon*; it is my *Caballine* Fountain; it is my sole *Entousiasm*. Drinking thus I meditate, discourse, resolve and conclude. After that the *Epilogue* is made, I laugh, I write, I compose, and drink again. *Ennius* drinking wrote, and writing, drank. *Æschylus* (if *Plutarch* in his *Symposiaes* merit any Faith) drank composing, and drinking, composed. *Homer* never wrote fasting, and *Cato* never wrote till after he had drunk. These Passages I have brought before you, to the end you may not say that I live without the Example of Men well praised, and better prised. It is good and fresh enough, even (as if you would say) it is entring upon the Second Degree. God, the good God *Sabaoth* (that is to say, the *God of Armies*) be praised for it eternally. If you after the same manner would take one great Draught, or two little ones, whilst you have your Gown about you, I truly find no kind of Inconveniency in it, provided you send up to God for all some small scantling of Thanks.

Since then my Luck or Destiny is such as you have heard, for it is not for every body to go to *Corinth*, I am fully resolved to be so little idle and unprofitable, that I will set my self to serve the one and the other sort of People, amongst the *Diggers*, Pioniers, and Rampire-builders, I will do as did *Neptune* and *Apollo* at *Troy* under *Laomedon*, or as did *Renault* of *Mountauban* in his latter days: I will serve the Masons, I'll set on the Pot to boyl for the Bricklayers; and whilst the minced Meat is making ready at the sound of my small Pipe, I'll measure the muzzle of the musing Dotards. Thus did *Amphion*, with the Melody of his Harp, found, 40

build, and finish the great and renowned City of *Thebes*.

For the Use of the *Warriours* I am about to broach off new my Barrel to give them a taste, (which by two former Volumes of mine, if by the deceitfulness and falshood of Printers they had not been jumbled, marred and spoiled, you would have very well relished) and draw unto them of the growth of our own trippery Pastimes, a gallant third-part of a Gallon, and consequently a jolly chearful Quart of *Pantagruelick* Sentences, which you may lawfully call (if you please) *Diogenical*; and shall have me (seeing I cannot be their *Fellow-Soldier*) for their faithful *Butler*, refreshing and cheering, according to my little power, their return from the Alarms of the Enemy; as also, for an indefatigable *Extoller* of their Martial Exploits and Glorious Atchievements. I shall not fail therein *par lapathium acutum de dieu*, if Mars fail not in *Lent*, which the cunning Lecher (I warrant you) will be loth to do.

I remember nevertheless to have read, that *Ptolemee* the Son of *Lagus* one day, among the many Spoils and Booties, which by his Victories he had acquired, presenting to the *Egyptians*, in the open view of the People, a *Bactrian* Camel all black, and a party-colour'd *Slave*, in such sort, as that the one half of his Body was black, and the other white, not in partition of breadth by the *Diaphragma*, as was that Woman consecrated to the *Indian Venus*, whom the *Tyanean* Philosopher did see between the River *Hydaspes*, and Mount *Caucasus*, but in a perpendicular Dimension of Altitude; which were things never before that seen in *Egypt*. He expected by the show of these Novelties, to win the Love of the People. But what hapned thereupon? At the production of the *Camel* they were all affrighted, and offended at the sight of the party-coloured Man: Some scoffed at him, as a detestible Monster brought forth by the Errour of Nature. In a word, of the hope which he had to please these *Egyptians*, and by such means to encrease the Affection

which they naturally bore him, he was altogether frustrate and disappointed; understanding fully by their Deportments, that they took more pleasure and delight in things that were proper, handsom and perfect, than in mishapen, monstrous and ridiculous Creatures; since which time he had both the *Slate* and the *Camel* in such dislike, that very shortly thereafter, either through Negligence, or for want of ordinary Sustenance, they did exchange their Life with Death.

This Example, My Cake will be Dough, and for my *Venus* I shall have but some deformed Puppy, putteth me in a suspence between hope and fear, misdoubting that for the Contentment which I aim at, I will but reap what shall be most distastful to me; instead of serving them, I shall but vex them, and offend them whom I purpose to exhilarate; resembling in this dubious adventure *Euclion's* Cock, so renowned by *Plautus* in his *Pot*; and by *Ausonius* in his *Grifphon*, and by divers others; which Cock, for having by his scraping discover'd a Treasure, had his Hide well curry'd. 20 Put the case I get no Anger by it, though formerly such things fell out, and the like may occur again: Yet, by *Hercules*, it will not. So I perceive in them all one, and the same specifical Form, and the like individual Proprieties, which our Ancestors call'd *Pantagrueism*; by vertue whereof, they will bear with any thing that floweth from a good, free, and loyal Heart. I have seen them ordinarily take *good will in part of payment*, and remain satisfied therewith, when one was not able to do better. Having dispatched this point, I re- 30 turn to my *Barrel*.

Up my Lads, to this Wine spare it not; drink, Boys, and trowl it off at full Bowls; If you do not think it good, let it alone. I am not like those officious and importunate Sots, who by Force, Outrage and Violence constrain an easie good-natur'd Fellow to whiffle, quaff, carouse, and what is worse. All honest Tiplers, all honest gouty Men, all such as are a-dry, coming to this little Barrel of mine, need not drink thereof, if it please them not: But if they have a mind to it, and 40

albeit we see them sometimes counterfeit Devotion, yet never did Old Age make pretty Moppet. Hence Mastiffs, Dogs in a Doublet; get you behind, aloof Villains, out of my Sunshine; Curs, to the Devil. Do you jog hither, wagging your Tails, to pant at my Wine, and bepiss my Barrel? Look here is the *Cudgel*, which *Diogenes*, in his last Will, ordained to be set by him after his Death, for beating away, crushing the Reins, and breaking the Backs of these *Bustuary Hobgoblins*, and *Cerberian Hell-hounds*. Pack you hence 10 therefore, you *Hypocrites*, to your Sheep-dogs, Get you gone, you Dissemblers to the Devil. Hay! What, are you there yet? I renounce my part of *Papimanie* if I snatch you, Grr, Grrr, Grrrrr. Avant, Avant, will you not be gone? May you never shit till you be soundly lash'd with *Stirrup-Leather*, never piss but by the *Strapado*, nor be otherways warmed, than by the *Bastinado*.

CHAP. I

How PANTAGRUEL transported a Colony of UTOPIANS into DYPsODIE.

P*antagruel* having wholly subdued the Land of *Dypsodie*, transported thereunto a Colony of *Utopians*, to the number of 9876543210 Men, besides the Women and little Children, Artificers of all Trades, and Professors of all Sciences; to people, cultivate and improve that Country, which otherways was ill inhabited, and in the greatest part thereof but a meer Desert and Wilderness; and did transport them not so much for the excessive multitude of Men and Women which were in *Utopia* multiplied (for number) like Grashoppers upon the face of the Land. You understand well enough, nor is it needful further to explain it to you, that the *Utopian* Men had so rank and fruitful Genetories, and that the *Utopian* Women carried Matrixes so ample, so glutinous, so tenaciously retentive, and so *Architectonically cellulated*, that at the end of every Ninth Month, Seven Children at the least (what Male what Female) were brought forth by every married Woman, in imitation of the People of *Israel* in *Egypt*, if *Anthony de Lira* be to be trusted. Nor yet was this Transplantation made so much for the Fertility of the Soil, the Wholesomness of the Air, or Commodity of the Country of *Dypsodie*, as to retain that Rebellious People within the Bounds of their Duty and Obedience, by this new Transport of his ancient and most faithful Subjects, who from all time out of mind, never knew, acknowledged, owned or served any other *Sovereign Lord* but him; and who likewise from the very instant of their Birth, as soon as they were entred into this World, had, with the *Milk* of their Mothers and Nurses, sucked in the Sweetness, Humanity and Mildness of his Government, to which they were all of them so nourished and habituated, that there was nothing surer, than that they would

sooner abandon their Lives, than swerve from this singular and primitive Obedience *naturally* due to their Prince, whithersoever they should be dispersed or removed.

And not only should they, and their Children successively descending from their Blood, be such, but also would keep and maintain in this same *Faalty*, and obsequious Observance, all the Nations lately annexed to his Empire; which so truly came to pass, that therein he was not disappointed of his intent. For if ¹⁰ the *Utopians* were before their Transplantation thither dutiful and faithful Subjects, the *Dypsodes*, after some few days conversing with them, were every whit as (if not more) *loyal* than they; and that by vertue of I know not what *natural* Fervency incident to all Humane Creatures at the beginning of any labour wherein they took delight; solemnly attesting the *Heavens*, and Supreme *Intelligences*, of their being only sorry, that no sooner unto their knowledge had arrived the great Renown of the good *Pantagruel*.

20

Remark therefore here (honest Drinkers) that the manner of preserving and retaining Countries newly Conquered in Obedience, is not (as hath been the Erroneous Opinion of some *Tyrannical* Spirits to their own Detriment and Dishonour) to pillage, plunder, force, spoil, trouble, oppress, vex, disquiet, ruine and destroy the People, ruling, governing, and keeping them in awe with *Rods of Iron*; and (in a word) *eating* and *devouring* them, after the fashion that *Homer* calls an unjust and wicked King, *δημόβορον*, that is to say, ³⁰ *a Devourer of his People*.

I will not bring you to this purpose the Testimony of Ancient Writers; it shall suffice to put you in mind of what your Fathers have seen thereof, and your selves too, if you be not very Babes. New-born, they must be given suck to, rocked in a Cradle, and dandled. Trees newly planted must be supported, underpropped, strengthened and defended against all Tempests, Mischiefs, Injuries and Calamities. And one lately saved from a long and dangerous Sickness, and ⁴⁰

the Emperor *Aurelian*. These are the Philtres, Allurements, *Jynge*s, Inveiglements, Baits and Enticements of *Lote*, by the means whereof that may be peaceably revived, which was painfully acquired. Nor can a Conqueror reign more happily, whether he be a Monarch, Emperor, King, Prince or Philosopher, than by making his Justice to second his Valour. His *Valour* shows it self in Victory and Conquest; his *Justice* will appear in the good Will and Affection of the People, when he maketh Laws, publisheth 10 Ordinances, establisheth Religion, and doth what is right to every one, as the noble Poet *Virgil* writes of *Octavian Augustus*.

*Victorq; volentes
Per populos dat jura*

Therefore it is that *Homer*, in his *Iliads* calleth a good Prince and great King, κοσμήτορα λαῶν, that is, *The Ornament of the People*

Such was the Consideration of *Numa Pompilius* the Second King of the *Romans*, a just Politician and wise 20 Philosopher, when he ordained that to God *Terminus*, on the Day of his Festival called *Terminales*, nothing should be sacrificed that had *died*; teaching us thereby, that the Bounds, Limits and Frontiers of Kingdoms should be guarded, and preserved in Peace, Amity and Meekness, without polluting our Hands with Blood and Robbery: Who doth otherways, shall not only lose what he hath gained, but also be loaded with this Scandal and Reproach, That he is an *unjust* and wicked Purchaser, and his Acquests perish with him, 30 *Juxta illud, male parata, male dilabuntur*. And although during his whole Life-time, he should have peaceable Possession thereof; yet if what hath been so acquired moulder away in the Hands of his Heirs, the same Opprobry, Scandal and Imputation will be charged upon the Defunct, and his Memory remain accursed, for his unjust and unwarrantable Conquest; *Juxta illud, de male quæsitis vix gaudet tertius hæres*.

Remark likewise, Gentlemen, you Gouty Feoffees, in this main Point worthy of your Observation, how, 40

by these means, *Pantagruel* of one *Angel* made two, which was a Contingency opposite to the Council of *Charlemaine*, who made two *Devils* of one, when he transplanted the Saxons into Flanders, and the *Flemins* into Saxony. For not being able to keep in such Subjection the Saxons, whose Dominion he had joyned to the Empire, but that ever and anon they would break forth into open Rebellion, if he should casually be drawn into *Spain*, or other remote Kingdoms: He caused them to be brought unto his own Country of *Flanders*, the Inhabitants whereof did naturally obey him; and transported the *Haynaults* and *Flemins*, his ancient loving Subjects, into Saxony, not mistrusting their Loyalty, now that they were transplanted into a strange Land. But it hapned that the Saxons persisted in their Rebellion and primitive Obstinacy; and the *Flemins* dwelling in Saxony did imbibe the stubborn Manners and Conditions of the Saxons.

CHAP. II

How PANURGE was made LAIRD of SALMYGOUDIN in DYPSODIE, and did waste his Revenue before it came in.

WHilst *Pantagruel* was giving Order for the Government of all *Dypsodie*, he assigned to *Panurge* the Lairdship of *Salmygondin*, which was yearly worth 6789106789 Ryals of certain Rent, besides the uncertain Revenue of the *Locusts* and *Periwinkles*, amounting one year with another to the value of 2435768, or 2435769 French Crowns of *Berry*. Sometimes it did amount to 1234554321 Seraphs when it was a good Year, and that *Locusts* and *Periwinkles* were in request; but that was not every Year.

Now his Worship, the new *Laird*, husbanded this his Estate so providently well and prudently, that in less than fourteen days he wasted and dilapidated all the certain and uncertain Revenue of his Lairdship for three whole Years: Yet did not he properly dilapidate

it, as you might say, in founding of Monasteries, building of Churches, erecting of Colleges, and setting up of Hospitals, or casting his Bacon-Flitches to the Dogs; but spent it in a thousand little Banquets and jolly Collations, keeping open House for all Comers and Goers; yea, to all good Fellows, young Girls, and pretty Wenches; felling Timber, burning the great Logs for the sale of the Ashes, borrowing Money before-hand, buying dear, selling cheap, and eating his Corn (as it were) whilst it was but Grass. 10

Pantagruel being advertised of this his Lavishness, was in good sooth no way offended at the matter, angry nor sorry; for I once told you, and again tell it you, that he was the best, little, great Good-man that ever girded a Sword to his Side; he took all things in good part, and interpreted every Action to the best Sence: He never vexed nor disquieted himself with the least pretence of Dislike to any thing; because he knew that he must have most grosly abandoned the Divine Mansion of Reason, if he had permitted his Mind to be never so little grieved, afflicted or altered at any occasion whatsoever. For all the Goods that the *Heaven* covereth, and that the *Earth* containeth in all their Dimensions and Heighth, Depth, Breadth, and Length, are not of so much worth, as that we should for them disturb or disorder our Affections, trouble or perplex our Senses or Spirits.

He drew only *Panurge* aside, and then making to him a sweet Remonstrance and mild Admonition, very gently represented before him in strong Arguments, 30 That if he should continue in such an unthrifty course of living, and not become a better *Mesnagier*, it would prove altogether impossible for him, or at least hugely difficult at any time to make him rich. Rich! answered *Panurge*, Have you fixed your Thoughts there? Have you undertaken the Task to enrich me in this World? Set your Mind to live merrily in the Name of God and good Folks, let no other Cark nor Care be harboured within the *Sacro sanctified Domicile* of your Celestial Brain. May the Calmness and Tranquility 40

thereof be never incommodated with, or overshadowed by any frowning Clouds of sullen Imaginations and displeasing Annoyance. For if you live joyful, merry, jocund and glad, I cannot be but rich enough. Every body cries up *thrift, thrift*, and good Husbandry; but many speak of *Robin Hood* that never shot in his Bow; and talk of that Vertue of *Mesnagery*, who know not what belong to it. It is by me that they must be advised. From me therefore take this Advertisement and Information, that what is imputed to me for a Vice, hath been done in imitation of the University and Parliament of *Paris*, places in which is to be found the true Spring and Source of the lively Idea of *Pantheology*, and all manner of Justice. Let him be counted an *Heretick* that doubteth thereof, and doth not firmly believe it: Yet they in one day eat up their Bishop, or the Revenue of the Bishoprick (is it not all one) for a whole year; yea, sometimes for two. This is done on the day he makes his Entry, and is *installed*: Nor is there any place for an Excuse; for he cannot avoid it, unless he would be houted at and stoned for his Parsimony.

It hath been also esteemed an act flowing from the Habit of the Four Cardinal Vertues. Of *Prudence* in borrowing Money before-hand; for none knows what may fall out; who is able to tell if the World shall last yet three years? But although it should continue longer, is there any Man so foolish, as to have the Confidence to promise himself three years?

What fool so confident to say
That he shall live one other day?

Of *Commutative Justice*, in buying dear (I say upon trust) and selling goods cheap, (that is, for ready Money) what says *Cato* in his Book of *Husbandry* to this purpose? The Father of a Family (says he) must be a perpetual Seller; by which means it is impossible but that at last he shall become rich, if he have of vendible Ware enough still ready for Sale.

Of *Distributive Justice* it doth partake, in giving

Entertainment to good (remark good) and gentle Fellows, whom fortune had Shipwrack'd (like *Ulysses*) upon the Rock of a hungry Stomach without provision of Sustenance: And likewise to the good (remark the good) and young Wenches: For according to the Sentence of *Hippocrates*, Youth is impatient of Hunger, chiefly if it be vigorous, lively, frolick, brisk, stirring and bouncing; which wanton Lasses willingly, and heartily devote themselves to the pleasure of Honest Men; and are in so far both *Platonick* and *Ciceronian*,¹⁰ that they do acknowledge their being *born* into this World, not to be *for themselves alone*, but that in their proper Persons their Acquaintance may claim one share, and their Friends another.

The Vertue of *Fortitude* appears therein by the cutting down and overthrowing of the great Trees, like a second *Milo* making Havock of the dark Forests, which did serve only to furnish Dens, Caves, and shelter to Wolves, wild Boars and Foxes; and afford Receptacles, withdrawing Corners and Refuges to²⁰ Robbers; Thieves and Murtherers; lurking holes and sculking places for Cut-throat Assassimators; secret obscure Shops for Coiners of False Money, and safe Retreats for *Hereticks*, laying them even and level with the plain Champion Fields and pleasant Heathy Ground, at the sound of the Hauboys and Bagpipes playing reeks with the high and stately Timber, and preparing Seats and Benches for the Eve of the dreadful day of Judgment.

I gave thereby proof of my *Temperance* in eating my³⁰ Corn whilst it was but Grass, like an *Hermit* feeding upon Sallets and Roots, that so affranchising my self from the Yoak of sensual Appetites to the utter disclaiming of their Sovereignty, I might the better reserve somewhat in store, for the relief of the lame, blind, cripple, maimed, needy, poor and wanting Wretches.

In taking this course I save the Expence of the *Weedgrubbers*, who gain Money; of the *Reapers* in Harvest-time, who drink lustily, and without water;⁴⁰

of *Gleaners*, who will expect their Cakes and Bannocks; of *Threshers*, who leave no Garlick, Scallions, Leeks nor Onyons in our Gardens, (by the Authority of *Thestylis* in *Virgil*) and of the *Millers*, who are generally Thieves; and of the *Bakers*, who are little better; is this small Saving or Frugality? besides the mischief and damage of the *Field-mice*, the decay of *Barns*, and the destruction usually made by *Weevils* and other Vermin.

Of *Corn* in the Blade you may make good Green-
10 sauce of a light Concoction, and easie Digestion, which recreates the Brain, and exhilarates the Animal Spirits, rejoyceth the Sight, openeth the Appetite, delighteth the Taste, comforteth the Heart, tickleth the Tongue, cheareth the Countenance, striking a fresh and lively Colour, strengthening the Muscles, tempers the Blood, disburthens the Midrif, refresheth the Liver, dis- obstructs the Spleen, easeth the Kidneys, suppleth the Reins, quickens the Joynts of the Back, cleanseth the Urine-Conduits, dilates the Spermatick Vessels,
20 shortens the *Cremasters*, purgeth the Bladder, puffeth up the Genitorics, correcteth the prepuce, hardens the Nut, and rectifies that Member. It will make you have a current Belly to trot, fart, dung, piss, sneeze, cough, spit, belch, spew, yawn, snuff, blow, breath, snort, sweat, and set taunt your *Robin*, with a thousand other rare advantages. I understand you very well (says *Pantagruel*) you would thereby infer, that those of a mean Spirit and shallow Capacity, have not the *skill* to spend much in a short time: You are not the first in
30 whose conceit that *Heresie* hath entred: *Nero* maintained it, and above all Mortals admired most his Unkle *Caius Caligula*, for having in few days, by a most wonderful pregnant Invention, totally spent all the Goods and Patrimony which *Tiberius* had left him.

But instead of observing the *Sumptuous Supper-
40 curbing* Laws of the *Romans*, to wit, the *Orchia*, the *Fannia*, the *Didia*, the *Licina*, the *Cornelia*, the *Lepi-
diana*, the *Antia*, and of the *Corinthians*; by the which they were inhibited, under pain of great punishment,
not to spend more in one year, than their annual.

Revenue did amount to, you have offered up the Oblation of *Protertia*, which was with the *Romans* such a Sacrifice as the *Paschal Lamb* was amongst the *Jews*, wherein all that was eatable was to be eaten, and the remainder to be thrown into the Fire, without reserving any thing for the next day. I may very justly say of you, as *Cato* did of *Albidius*, who after that he had by a most extravagant Expence wasted all the Means and Possessions he had to one only House, he fairly set it on Fire, that he might the better say, *Consum-¹⁰ matum est*. Even just as since his time *St. Thomas Aquinas* did, when he had eaten up the whole *Lamprey*, although there was no necessity in it.

CHAP. III

How PANURGE praiseth the Debtors and Borrowers.

BUt, quoth *Pantagruel*, when will you be out of Debt? At the next ensuing term of the *Greek Calends*, answered *Panurge*, when all the World shall be content, and that it be your Fate to become your own Heir. The Lord forbid that I should be out of Debt, as if, indeed, I could not be trusted. *Who leaves not some Leaven over night, will hardly have paste the next²⁰ morning.*

Be still indebted to some body or other, that there may be some body always to pray for you that the Giver of all good things may grant unto you a blessed, long, and prosperous Life; fearing if Fortune should deal crosly with you, that it might be his chance to come short of being paid by you, he will always speak good of you in every Company, ever and anon purchase new Creditors unto you, to the end that through their means you may make a shift by borrowing from ³⁰ *Peter* to pay *Paul*, and with other Folks Earth fill up his Ditch. When of old in the Region of the *Gauls*, by the Institution of the *Druids*, the Servants, Slaves and Bondmen were burnt quick at the Funerals and

Obsequies of their Lords and Masters; had not they fear enough, think you, that their Lords and Masters should die? For *per force*, they were to die with them for Company. Did not they incessantly send up their Supplications to their great God *Mercury*, as likewise unto *Dis* the Father of Wealth, to lengthen out their days, and preserve them long in health? Were not they very careful to entertain them well, punctually to look unto them, and to attend them faithfully and circumspectly? For by those means were they to live together at least until the hour of Death. Believe me your Creditors with a more servent Devotion will beseech Almighty God to prolong your Life, they being of nothing more afraid than that you should die; for that they are more concerned for the Sleeve than the Arm, and love Silver better than their own Lives; as it evidently appeareth by the Usurers of *Landerousse*, who not long since hanged themselves, because the price of the Corn and Wines was fallen, by the return
20 of a gracious Season.

To this *Pantagruel* answering nothing, *Panurge* went on in his Discourse, saying, Truly, and in good sooth (Sir,) when I ponder my Destiny aright, and think well upon it, you put me shrewdly to my Plunges, and have me at a Bay in twitting me with the Reproach of my Debts and Creditors: And yet did I, in this only respect and consideration of being a *Debtor*, esteem my self worshipful, reverend and formidable. For against the Opinion of most Philosophers, that of *nothing*
30 *ariseth nothing*; yet, without having bottomed on so much as that which is called the *First Matter*, did I out of *nothing* become such *Maker* and *Creator*, that I have created—what? a gay number of fair and jolly Creditors. Nay, Creditors (I will maintain it, even to the very *Fire* it self exclusively) are fair and goodly *Creatures*. Who lendeth nothing is an ugly and wicked *Creature*, and an accursed *Imp* of the Infernal *Old Nick*. And there is made, what? *Debts*: A thing most precious and dainty, of great Use and Antiquity.
40 *Debts*, (I say) surmounting the number of Syllables

which may result from the Combinations of all the Consonants, with each of the Vowels heretofore projected, reckoned and calculated by the Noble *Xenocrates*. To judge of the perfection of *Debtors* by the Numerosity of their *Creditors*, is the readiest way for entering into the Mysteries of *Practical Arithmetick*.

You can hardly imagine how glad I am, when every Morning I perceive my self environed and surrounded with Brigades of *Creditors*, humble, fawning, and full of their Reverences: And whilst I remark, that as I ¹⁰ look more favourably upon, and give a cheerfuller Countenance to one than to another, the Fellow thereupon buildeth a Conceit that he shall be the first Dispatched, and the foremost in the Date of Payment; and he valueth my Smiles at the rate of ready Money. It seemeth unto me, that I then act and personate the *God of the Passion of Saumure*, accompanied with his Angels and Cherubims.

These are my Flatterers, my Soothers, my Claw backs, my Smoothers, my Parasites, my Saluters, my ²⁰ Givers of good Morrows, and perpetual Orators; which makes me verily think, that the supreamest height of *Heroick* Vertue, described by *Hesiod*, consisteth in being a *Debtor*, wherein I held the first degree in my *Commencement*. Which Dignity though all Humane Creatures seem to aim at, and aspire thereto, few nevertheless, because of the difficulties in the way, and incumbrances of hard Passages are able to reach it, as is easily perceivable by the ardent desire and vehement longing harboured in the Breast of every one, ³⁰ to be still creating more *Debts*, and new *Creditors*.

Yet doth it not lie in the power of every one to be a *Debtor*. To acquire *Creditors* is not at the Disposal of each Man's Arbitriment. You nevertheless would deprive me of this sublime Felicity. You ask me when I will be out of Debt. Well, to go yet further on, and possibly worse in your Conceit, may *Sanct Bablin*, the good Sanct, snatch me, if I have not all my Lifetime held *Debt* to be as an Union or Conjunction of the Heavens with the Earth, and the whole Cement ⁴⁰

whereby the Race of Mankind is kept together; yea, of such Vertue and Efficacy, that, I say, the whole Progeny of *Adam* would very suddenly perish without it. Therefore, perhaps, I do not think amiss, when I repute it to be the great Soul of the *Universe*. which (according to the Opinion of the *Academicks*) vivifyeth all manner of things. In Confirmation whereof, that you may the better believe it to be so, represent unto your self, without any prejudicacy of Spirit, in a clear
10 and serene Fancy, the *Idea* and Form of some other World than this; take if you please, and lay hold on the *thirtieth* of those which the Philosopher *Methrodorus* did enumerate, wherein it is to be supposed there is no *Debtor* or *Creditor*, that is to say, a World without *Debts*.

There amongst the Planets will be no regular Course, all will be in Disorder. *Jupiter* reckoning himself to be nothing indebted unto *Saturn*, will go near to detrude him out of his Sphere, and with the *Homerick* Chain will be like to hang up the *Intelligences*, Gods, Heavens,
20 Demons, Heroes, Devils, Earth and Sea together with the other Elements. *Saturn* no doubt combining with *Mars* will reduce that so disturbed World into a Chaos of Confusion.

Mercury then would be no more subjected to the other Planets; he would scorn to be any longer their *Camillus*, as he was of old termed in the *Hetrurian* Tongue; for it is to be imagined that he is no way a Debtor to them.

Venus will be no more Venerable, because she shall
30 have *lent* nothing. The *Moon* will remain bloody and obscure: For to what end should the *Sun* impart unto her any of his Light? He owed her nothing. Nor yet will the Sun shine upon the Earth, nor the Stars send down any good Influence, because the Terrestrial Globe hath desisted from sending up their wonted Nourishment by Vapours and Exhalations, wherewith *Heraclitus* said the Stoicks proved *Cicero* maintained they were cherished and *alimented*. There would likewise be in such a World no manner of *Symbolization*,
40 *Alteration*, nor Transmutation amongst the Elements;

for the one will not esteem it self obliged to the other, as having borrowed nothing at all from it. Earth then will not become Water, Water will not be changed into Air, of Air will be made no Fire, and Fire will afford no Heat unto the Earth; the Earth will produce nothing but Monsters, Titans, Giants; no Rain will descend upon it, nor Light shine thereon; no Wind will blow there, nor will there be in it any Summer or Harvest. *Lucifer* will break loose, and issuing forth of the depth of Hell, accompanied with his Furies, Fiends 10 and Horned Devils, will go about to unneſtle and drive out of Heaven all the Gods, as well of the greater as of the *lesſer Nations*. Such a World without *lending*, will be no better than a Dog-kennel, a place of Contention and Wrangling, more unruly and irregular than that of the Rector of *Paris*; a Devil of an Hurly-burly, and more diſordered Confuſion, than that of the Plagues of *Douay*. Men will not then ſalute one another; it will be but loſt labour to expect Aid or Succour from any, or to cry, *Fire, Water, Murther*, for none will put to 20 their helping Hand. Why? He lent no *Money*, there is nothing due to him. No body is concerned in his Burning, in his Shipwrack, in his Ruine, or in his Death; and that becauſe he hitherto had *lent* nothing, and would never thereafter have *lent* any thing. In ſhort, *Faith, Hope* and *Charity* would be quite baniſh'd from ſuch a World; for Men are *born to relieve and aſſiſt one another*; and in their ſtead ſhould ſucceed and be introduced *Deſiance, Diſdain* and *Rancour*, with the moſt execrable Troop of all Evils, all Imprecations and all 30 Miſeries. Whereupon you will think, and that not amiſſ, that *Pandora* had there ſpilt her unlucky Bottle. Men unto Men will be Wolves, Hobthruiſhers and Goblins, (as were *Lycaon, Bellorophon, Nebuchodonosor*), Plunderers, High-way Robbers, Cut-throats, Rap-perees, Murtherers, Payloners, Aſſaſſinators, lewd, wicked, malevolent, pernicious Haters, ſet againſt every body, like to *Iſmael, Metabus*, or *Timon the Athenian*, who for that cauſe was named *Miſanthropos*; in ſuch ſort, that it would prove much more eaſie in 40

Nature to have Fish entertained in the Air, and
Bullocks fed in the bottom of the Ocean, than to sup-
port or tolerate a rascally Rabble of People that will
not *Lend*. These Fellows (I vow) do I hate with a
perfect Hatred; and if conform to the pattern of this
grievous, peevish and perverse *World* which *lendeth*
nothing, you figure and liken the little *World*, which is
Man, you will find in him a terrible justling Coyle and
Clutter: The Head will not lend the sight of his
10 Eyes to guide the Feet and Hands; the Legs will
refuse to bear up the Body; the Hands will leave off
working any more for the rest of the Members; the
Heart will be weary of its continual Motion for the
beating of the Pulse, and will no longer *lend* his
Assistance; the Lungs will withdraw the use of their
Bellows; the Liver will desist from conveying any
more Blood through the Veins for the good of the
whole; the Bladder will not be indebted to the Kid-
neys, so that the Urine thereby will be totally stopped.
20 The Brains, in the interim, considering this unnatural
course, will fall into a raving Dotage, and with-hold
all feeling from the Sinews, and Motion from the
Muscles: Briefly, in such a *World* without Order and
Array, *owing* nothing, *lending* nothing, and *borrowing*
nothing, you would see a more dangerous Conspiracy
than that which *Esope* exposed in his *Apologue*. Such
a World will perish undoubtedly; and not only perish,
but perish very quickly. Were it *Asculapius* himself,
his Body would immediately rot, and the chafing Soul
30 full of Indignation takes its flight to all the Devils of
Hell after my Money.

CHAP. IV

PANURGE *continueth his Discourse in the
praise of Borrowers and Lenders.*

ON the contrary, be pleased to represent unto your
Fancy another World, wherein every one *lendeth*,
and every one *oweth*, all are Debtors, and all Credi-
tors. O how great will that Harmony be, which shall

Alchemists, when after long Travel, Toil and Expence, they see in their Furnaces the Transmutation: Then is it that every Member doth prepare it self, and strive a-new to purifie and to refine this Treasure. The Kidneys through the emulgent Veins draw that Aquosity from thence which you call Urine, and there send it away through the Ureters to be slipt downwards; where, in a lower Receptacle, and proper for it, (to wit, the Bladder) it is kept, and stayeth there until an opportunity to void it out in his due time. 10 The Spleen draweth from the *Blood* its Terrestrial part, viz. The Grounds, Lees or thick Substance settled in the bottom thereof, which you term *Melancholy*: The Bottle of the Gall subtracts from thence all the superfluous *Choler*; whence it is brought to another Shop or Work-house to be yet better purified and fined, that is, the Heart, which by its agitation of *Diastolick* and *Systolick* Motions so neatly subtilizeth and inflames it, that in the *right side* Ventricle it is brought to perfection, and through the Veins is sent 20 to all the Members; each parcel of the Body draws it then unto its self, and after its own fashion is cherished and alimented by it: Feet, Hands, Thighs, Arms, Eyes, Ears, Back, Breast, yea, all; and then it is, that who before were *Lenders*, now become *Debtors*. The Heart doth in its *left side* Ventricle so thinnifie the Blood, that it thereby obtains the Name of *Spiritual*; which being sent through the *Arteries* to all the Members of the Body, serveth to warm and winnow the other Blood which runneth through the Veins: The Lights 30 never cease with its Lappets and Bellows to cool and refresh it; in acknowledgment of which good the Heart through the Arterial Vein imparts unto it the choicest of its Blood: At last it is made so fine and subtle within the *Rete Mirabilis*, that thereafter those *Animal Spirits* are framed and composed of it; by means whereof the Imagination, Discourse, Judgment, Resolution, Deliberation, Ratiocination and Memory have their Rise, Actings and Operations.

Cops body, I sink, I drown, I perish, I wander 40

astray, and quite fly out of my self, when I enter into the Consideration of the profound Abyss of this World, thus *leaving*, thus *leaving*. Believe me, it is a Divine thing to *love*, to owe an Heroick Vertue. Yet is not this all; this little world thus *leaving*, *leaving* and *leaving*, is so good and charitable, that no sooner is the above-specified Alimentation finished, but that it forthwith projecteth, and hath already forecast, how it shall *lead* to those who are not as yet born, and by
 20 that Loan endeavour, what it may, to eternize it self, and multiply in Images like the Pattern, that is, Children. To this end every Member doth of the choicest and most precious of its Nourishment, pare and cut off a Portion, then instantly dispatcheth it downwards to that place, where Nature hath prepared for it very fit Vessels and Receptacles, through which descending to the Genitories by long Ambages, Circuits and Flexuosities, it receiveth a Competent Form, and Rooms apt enough both in the Man and
 20 Woman for the future Conservation and perpetuating of Humane Kind. All this is done by *Loans* and *Debts* of the one unto the other; and hence have we this word, the *Debt of Marriage*. Nature doth reckon Pain to the Refuser, with a most grievous Vexation to his Members, and an outrageous Fury amidst his Senses. But on the other part, to the *Lender* a set Reward, accompanied with Pleasure, Joy, Solace, Mirth, and merry Glee.

CHAP. V

How PANTAGRUEL altogether abhorreth the Debtors and Borrowers.

30 **I** Understand you very well, (quoth *Pantagruel*) and take you to be very good at Topicks, and thoroughly affectioned to your own Cause: But preach it up, and patrocinate it; prattle on it, and defend it as much as you will, even from hence to the next *Whitsuntide*, if you please so to do, yet in the end will you be astonish'd to find how you shall have gained no ground at

all upon me, nor perswaded me by your fair Speeches and smooth Talk to enter never so little into the Thralldom of *Debt*. You shall owe to none (saith the Holy Apostle) any thing save Love, Friendship, and a mutual Benevolence.

You serve me here, I confess, with fine *Graphides* and *Diatypots*, Descriptions and Figures, which truly please me very well: But let me tell you, if you will represent unto your Fancy an impudent blustering Bully and an importunate Borrower, entering afresh¹⁰ and newly into a Town already advertised of his Manners, you shall find that at his Ingress the Citizens will be more hideously affrighted and amazed, and in a greater terror and fear, dread and trembling, than if the Pest it self should step into it in the very same Garb and Accoutrement wherein the *Tyanean* Philosopher found it within the City of *Ephesus*. And I am fully confirmed in the Opinion, that the *Persians* erred not, when they said, That the second Vice was to Lie, the first being that of owing Money. For in very truth, *Debts*²⁰ and *Lying* are ordinarily joyned together. I will nevertheless not from hence infer, that none must owe any thing, or lend any thing. For who so rich can be, that sometimes may not owe; or who can be so poor, that sometimes may not lend?

Let the Occasion notwithstanding in that case (as *Plato* very wisely sayeth, and ordaineth in his Laws) be such, that none be permitted to draw any Water out of his Neighbour's Well, until first, they by continual digging and delving into their own proper Ground,³⁰ shall have hit upon a kind of Potter's Earth, which is called *Ceramite*, and there had found no source or drop of Water; for that sort of Earth, by reason of its Substance, which is fat, strong, firm and close, so retaineth its Humidity, that it doth not easily evaporate it by any outward excursion or evaporation.

In good sooth, it is a great shame to choose rather to be still borrowing in all places from every one, than to work and win. Then only in my Judgment, should one lend, when the diligent, toiling and industrious Person is⁴⁰

no longer able by his labour to make any Purchase unto himself, or otherwise, when by mischance he hath suddenly fallen into an unexpected loss of his Goods.

Howsoever, let us leave this Discourse, and from henceforwards do not hang upon *Creditors*, nor tie your self to them; I make account for the time past, to rid you freely of them, and from their Bondage to deliver you. The least I should in this Point, (quoth *Pamph*) is to thank you, though it be the most I can do: And if Gratitude and Thanksgiving be to be estimated and prized by the Affection of the Benefactor, that is to be done infinitely and sempiternally; for the love which you bear me of your own accord and free Grace, without any merit of mine, goeth far beyond the reach of any price or value; it transcends all weight, all number, all measure, it is endless and everlasting; therefore should I offer to commensurate and adjust it, either to the size and proportion of your own noble and gracious Deeds, or yet to the Contentment and Delight of the obliged Receivers, I would come off but very faintly and flaggingly. You have verily done me a great deal of good, and multiplied your Favours on me more frequently than was fitting to one of my condition. You have been more bountiful towards me than I have deserved, and your Courtesies have by far surpassed the extent of my merits, I must needs confess it. But it is not, as you suppose, in the proposed matter: For there it is not where I itch, it is not there where it fretteth, hurts or vexeth me; for henceforth being *quit* and out of *Debt*, what Countenance will I be able to keep? You may imagine that it will become me very ill, for the first Month, because I have never hitherto been brought up or accustomed to it, I am very much afraid of it. Furthermore, there shall not one hereafter, Native of the Country of *Salmigondy*, but he shall level the Shot towards my Nose; all the back-cracking Fellows of the World, in discharging of their Postern Petarades, use commonly to say, *Voila pour les quitters*; that is, *For the quit*. My Life will be of very short continuance, I do foresee it,

I recommend to you the making of my Epitaph; for I perceive I will die conſected in the very ſtinch of Farts. If at any time to come, by way of reſtorative to ſuch good Women as ſhall happen to be troubled with the grievous Pain of the Wind-Cholick, the ordinary Medicaments prove nothing effectual, the Mummy of all my beſarted Body will ſtreight be as a preſent Remedy appointed by the Phyſicians; whereof they taking any ſmall *Modicum*, it will incontinently for their Eaſe afford them a Rattle or Bum-shot, like a Sal of Muſkets.

Therefore would I beſeech you to leave me ſome few Centuries of *Debts*: as King Louis the Eleventh, exempting from Suits in Law the Reverend *Milles d'Illiers* Biſhop of *Chartre*, was by the ſaid Biſhop moſt earneſtly ſollicited to leave him ſome few for the Exercise of his mind. I had rather give them all my Revenue of the *Periwinkles*, together with the other Incomes of the *Locuſts*, albeit I ſhould not thereby have any parcel abated from off the principal Sums²⁰ which I owe. Let us wave this matter (quoth *Pantagruel*) I have told it you over again.

CHAP. VI

Why new Married Men were privileged from going to the Wars.

BUT, in the Interim, asked *Panurge*, by what Law was it conſtituted, ordained and eſtabliſhed, that ſuch as ſhould plant a new Vineyard, thoſe that ſhould build a new Houſe, and the new married Men ſhould be exempted and diſcharged from the Duty of Warfare for the firſt year? By the Law, (answered *Pantagruel*) of *Moyſes*. Why (replied *Panurge*) the lately married? As for the Vine-Planters, I am now too old to reflect on³⁰ them; my Condition, at this preſent, induceth me to remain ſatisfied with the Care of Vintage, finiſhing and turning the Grapes into Wine: Nor are theſe pretty new Builders of *Dead Stones* written or pricked down in my Book of Life; it is all with Live Stones

that I set up, and erect the Fabricks of my Architecture, to wit, *Men*. It was (according to my Opinion, quoth *Pantagruel*) to the end, First, That the fresh married Folks should for the first Year reap a full and compleat Fruition of their Pleasures in their mutual exercise of the act of Love, in such sort, that in waiting more at leisure on the Production of Posterity, and propagating of their Progeny, they might the better encrease their Race, and make Provision of new
10 Heirs. That if in the Years thereafter the Men should, upon their undergoing of some Military Adventure, happen to be killed, their Names and Coats of Arms might continue with their Children in the same Families: And next that, the Wives thereby, coming to know whether they were barren or fruitful (for one years Trial, in regard of the maturity of Age, wherein of old, they married, was held sufficient for the Discovery) they might pitch the more suitably, in case of their first Husbands Decease, upon a *Second Match*.
20 The fertile Women to be wedded to those who desire to multiply their Issue; and the steril ones to such other Mates, as misregarding the storing of their own Lineage, chuse them only for their Vertues, Learning, Genteel Behaviour, Domestick Consolation, Management of the House, and Matrimonial Conveniences and Comforts, and such like. The Preachers of *Varennes* (saith *Panurge*) detest and abhor the *Second Marriages*, as altogether foolish and dishonest.

Foolish and dishonest, (quoth *Pantagruel*) a plague
30 take such Preachers! Yea, but (quoth *Panurge*) the like Mischief also befall the Friar, *Charmer*, who in a full Auditory, making a Sermon at *Perille*, and therein abominating the Reiteration of Marriage, and the entring again in the Bonds of a Nuptial Tie, did swear and heartily give himself to the swiftest Devil in Hell, if he had not rather choose, and would much more willingly undertake the *unmaiding* or *depucelating* of a hundred Virgins, than the simple Drudgery of one Widow. Truly, I find your Reason in that Point right
40 good, and strongly grounded.

But what would you think, if the Cause why this Exemption or Immunity was granted, had no other Foundation, but that, during the whole space of the said first Year, they so lustily bobbed it with their Female Consorts, (as both Reason and Equity require they should do) that they had drained and evacuated their Spermatick Vessels; and were become thereby altogether feeble, weak, emasculated, drooping and flaggingly pithless; yea, in such sort, that they in the day of Battel, like Ducks which plunge over Head and 10 Ears, would sooner hide themselves behind the Baggage than in the Company of valiant Fighters and daring Military Combatants, appear where stern *Bellona* deals her Blows, and moves a bustling Noise of Thwacks and Thumps. Nor is it to be thought that under the Standard of *Mars* they will so much as once strike a faire Stroke, because their most considerable Knocks have been already jerked and whirrited within the Curtines of his Sweet-heart *Venus*.

In confirmation whereof, amongst other Relicks and 20 Monuments of Antiquity, we now as yet often see, that in all great Houses, after the expiring of some few days, these young married Blades are readily sent away to visit their *Uncles*, that in the absence of their Wives, reposing themselves a little, they may recover their decayed Strength by the recruit of a fresh Supply, the more vigorous to return again, and face about to renew the dueling Shock and Conflict of an amorous Dalliance: Albeit (for the greater part) they have neither *Uncle* nor *Aunt* to go to. 30

Just so did the King *Crackart*, after the Battle of the Cornets, not cashier us, (speaking properly) I mean me and the *Quailecaller*, but for our Refreshment remanded us to our Houses; and he is as yet seeking after his own. My Grandfather's Godmother was wont to say to me when I was a Boy,

*Patenostres & Oraisons
Sont pour ceux-la qui les retiennent.
Un fiffre en fenaions
Est plus que deux qui en viennent.*

Not Orisons nor Patenostres
Shall ever disorder my Brain:
One Cadet, to the Field as he flutters,
Is worth two when they end the Campaign.

That which prompteth me to that Opinion, is, that the Vine-Planters did seldom eat of the Grapes, or drink of the Wine of their Labour, till the first Year was wholly elapsed. During all which time also the Builders did hardly inhabit their new structured
10 Dwelling places, for fear of dying suffocated through want of Respiration; as *Galen* hath most learnedly remarked, in the Second Book of the *Difficulty of Breathing*. Under favour, Sir, I have not asked this Question without Cause causing, and Reason truly very ratiocinant. Be not offended I pray you.

CHAP. VII

How PANURGE had a Flea in his Ear, and forbore to wear any longer his magnificent Codpiece.

P*anurge*, the day thereafter, caused pierce his Right Ear, after the *Jewish* Fashion, and thereto clasped a little Gold Ring, of a Fearny-like kind of Workmanship, in the Beazal or Collet whereof was set and en-
20 chased a *Flea*; and to the end you may be rid of all Doubts, you are to know that the Flea was black. O what a brave thing it is, in every case and circumstance of a matter, to be thoroughly well informed! The Sum of the Expence hereof, being cast up, brought in, and laid down upon his Council-board Carpet, was found to amount to no more quarterly than the Charge of the Nuptials of a *Hircanian* Tigress; even as you would say 600000 *Maravedis*. At these
30 vast Costs and excessive Disbursements, as soon as he perceived himself to be out of Debt, he fretted much; and afterwards, as Tyrants and Lawyers use to do, he nourish'd and fed her with the Sweat and Blood of his Subjects and Clients.

He then took four *French* Ells of a coarse brown

Russet Cloth, and therin apparelling himself, as with a long, plain-seamed and single-stitch'd Gown, left off the wearing of his Breeches, and tied a pair of Spectacles to his Cap. In this Equipage did he present himself before *Pantagruel*, to whom this Disguise appeared the more strange, that he did not, as before, see that goodly fair and stately Codpiece, which was the sole Anchor of Hope, wherein he was wonted to rely, and last Refuge he had 'midst all the Waves and boisterous Billows, which a stormy Cloud in a cross 10 Fortune would raise up against him. Honest *Pantagruel*, not understanding the Mystery, asked him, by way of interrogatory, what he did intend to personate in that new-fangled *Prosopopeia*? I have (answered *Panurge*) a Flea in mine Ear, and have a mind to marry.* In good time (quoth *Pantagruel*!) you have told me joyful Tidings; yet would not I hold a red hot Iron in my Hand for all the Gladness of them. But it is not the fashion of Lovers to be accoutred in such dangling Vestments, so as to have their Shirts flapping 20 down over their Knees, without Breeches, and with a long Robe of a dark-brown mingled Hue, which is a Colour never used in *Talarian* Garments amongst any Persons of Honour, Quality or Vertue. If some *Heretical* Persons and Schismatical Sectaries have at any time formerly been so arrayed and cloathed (though many have imputed such a kind of Dress to Cosenage, Cheat, Imposture, and an Affectation of Tyranny upon credulous Minds of the rude Multitude) I will nevertheless not blame them for it, nor in that 30 point judge rashly or sinistrously of them; every one overflowingly aboundeth in his own Sense and Fancy: Yea, in Things of a Foreign Consideration, altogether extrinsical and indifferent, which in and of themselves are neither commendable nor bad, because they proceed not from the Interior of the Thoughts and Heart, which is the Shop of all Good and Evil: Of Goodness, if it be upright, and that its Affections be regulated by the pure and clean Spirit of Righteousness; and on the other side, of Wickedness, if its Inclinations, 40

straying beyond the Bounds of Equity be corrupted and depraved by the Malice and Suggestions of the Devil. It is only the novelty and Newfangledness thereof which I dislike, together with the Contempt of common Custom, and the Fashion which is in use.

The Colour (answered *Panurge*) is convenient, for it is conform to that of my Council-Board Carpet, therefore will I henceforth hold me with it, and more narrowly and circumspectly than ever hitherto I have
10 done, look to my Affairs and Business. Seeing I am once out of *Debt*, you never yet saw Man more unpleasing then I will be, if God help me not. Lo, here be my Spectacles. To see me as far off, you would readily say, that it were Fryar *Burgess*. I believe certainly, that in the next ensuing Year, I shall once more preach the *Croisade*, *Bounce Buckram*. Do you see this Russet? doubt not but there lurketh under it some hid Property and occult Vertue, known to very
20 few in the World. I did not take it on before this Morning; and nevertheless, am already in a rage of Lust, mad after a Wife, and vehemently hot upon untying the Codpiece-point, I itch, I tingle, I wriggle, and long exceedingly to be married; that without the danger of Cudgel blows, I may labour my Female Copes-mate with the hard push of a Bull-horned Devil. O the provident and thrifty Husband that I then will be! After my Death, with all Honour and Respect due to my Frugality, will they burn the Sacred Bulk of my Body, of purpose to preserve the
30 Ashes thereof, in memory of the choicest Pattern that ever was, of a perfectly wary, and compleat Householder. Copsbody, this is not the Carpet whereon my Treasurer shall be allowed to play false in his Accompts with me, by setting down an X for an V, or an L for an S; for in that case, should I make a hail of Fisti-cuffs to fly into his face. Look upon me (Sir) both before and behind, it is made after the manner of a Toge, which was the ancient fashion of the
Romans in time of Peace. I took the Mode, Shape and
40 Form therof in *Trajan's Column* at *Rome*, as also in the

Triumphant Arch of *Septimus Sacerus*. I am tired of the Wars, weary of wearing Buff-coats, Cassocks, and Hoquetons. My Shoulders are pitifully worn and bruised with the carrying of Harness; let Armour cease, and the Long-Robe bear sway; at least it must be so for the whole space of the succeeding Years. If I be married as yesterday, by the *Mosaic* Law, you evidenced, in what concerneth the Breeches: my Great-Aunt *Laurence* did long ago tell me, that the Breeches were only ordained for the Use of the Cod-¹⁰ piece, and to no other end, which I, upon a no less forcible Consequence, give Credit to every whit as well, as to the Saying of the fine Fellow *Galen*, who in his Ninth Book *Of the Use, and Employment of our Members*, alledgeth, That the *Head was made for the Eyes*: for Nature might have placed our Heads in our Knees or Elbows; but having before-hand determined that the Eyes should serve to discover things from afar, she, for the better enabling them to execute their designed Office, fixed them in the Head (as on the²⁰ top of a long Pole) in the most eminent Part of all the Body: no otherwise than we see the *Phares*, or High Towers erected in the Mouths of Havens, that Navigators may the further off perceive with ease the Lights of the nightly Fires and Lanterns. And because I would gladly, for some short while (a Year at least) take a little Rest and breathing-time from the toylsom Labour of the Military Profession; that is to say, be married; I have desisted from wearing any more a Codpiece, and consequently have laid aside my³⁰ Breeches: for the Codpiece is the principal and most especial Piece of Armour that a Warriour doth carry; and therefore do I maintain even to the Fire (exclusively, understand you me) that no *Turks* can properly be said to be armed Men, in regard that Codpieces are by their Law forbidden to be worn.

CHAP. VIII

*Why the Codpiece is held to be the chief piece
of Armour amongst Warriours.*

Will you maintain (quoth *Pantagruel*) that the Codpiece is the chief piece of a Military Harness? It is a new kind of Doctrine very Paradoxical: For we say at Spurs begins the arming of a Man. Sir, I maintain it, (answered *Panurge*) and not wrongfully do I maintain it. Behold how Nature having a fervent desire after its Production of Plants, Trees, Shrubs, Herbs, Sponges and plant Animals, to eternize, and continue them unto all Succession of Ages (in their
10 several Kinds, or Sorts at least, although the Individuals perish) unruinable, and in an everlasting Being, hath most curiously armed and fenced their Buds, Sprouts, Shutes, and Seeds, wherein the above-mentioned perpetuity consisteth, by strengthening, covering, guarding, and fortifying them with an admirable industry, with Husks, Cases, Scurfs, and Swads, Hulls, Cods, Stones, Films, Cartels, Shells, Ears, Rinds, Barks, Skins, Ridges, and Prickles, which
20 serve them instead of strong, fair, and *natural Codpieces*: As is manifestly apparent in Pease, Beans, Fasels, Pomegranates, Peaches, Cottons, Gourds, Pumpions, Melons, Corn, Lemons, Almonds, Walnuts, Filberts, and Chestnuts; as likewise in all Plants, Slips, or Sets whatsoever, wherein it is plainly and evidently seen, that the *Sperm* and *Semenæ* is more closely veiled, overshadowed, corroborated, and thoroughly harnessed than any other part, portion, or parcel of the whole.

Nature nevertheless did not after that manner provide for the sempiternizing of Human Race: but on the
30 contrary created Man naked, tender, and frail, without either offensive or defensive Arms; and that in the Estate of Innocence, in the first Age of all, which was the Golden Season; not as a Plant, but living Creature, born for Peace, not War, and brought forth into the

World with an unquestionable Right and Title to the plenary fruition and enjoyment of all Fruits and Vegetables; as also to a certain calm and gentle Rule and Dominion over all kinds of Beasts, Fowls, Fishes, Reptils, and Insects. Yet afterwards it hapning in the tyme of the Iron Age, under the Reign of *Jupiter*, when to the multiplication of mischievous Actions, wickedness and malice began to take root and footing within the then perverted Hearts of Men, that the Earth began to bring forth Nettles, Thistles, Thorns, 10 Bryars, and such other stubborn and rebellious Vegetables to the Nature of Man; nor scarce was there any Animal, which by a fatal disposition did not then revolt from him, and tacitly conspire, and covenant with one another to serve him no longer, (nor in case of their ability to resist) to do him any manner of Obedience, but rather (to the uttermost of their Power) to annoy him with all the hurt and harm they could. The Man then, that he might maintain his primitive Right and Prerogative, and continue his Sway and 20 Dominion over all, both Vegetable and Sensitive Creatures; and knowing of a truth, that he could not be well accommodated as he ought, without the servitude and subjection of several Animals, bethought himself, that of necessity he must needs put on Arms, and make provision of Harness against Wars and Violence. By the holy Saint *Babingoose*, (cried out *Pantagruel*) you are become, since the last Rain, a great *Lifre lofre*, *Philosopher*, I should say. Take notice, Sir, (quoth *Panurge*) when Dame Nature had prompted 30 him to his own Arming, what part of the Body it was, where, by her Inspiration, he clapped on the first Harness: It was forsooth by the double pluck of my little Dog the *Ballock*, and good *Senor Don Priapos Stabo-stando*, which done, he was content, and sought no more. This is certified by the Testimony of the great *Hebrew* Captain *Philosopher Moyses*, who affirmeth, That he fenced that Member with a brave and gallant Codpiece, most exquisitely framed, and by right curious Devices of a notably pregnant 40

Invention, made up and composed of Fig-tree-leaves, which by reason of their solid stiffness, incisory notches, curled frising, sleeked smoothness, large ampleness, together with their colour, smell, vertue, and faculty, were exceeding proper, and fit for the covering and arming of the Sachels of Generation, the hideously big Lorrain Cullions being from thence only excepted; which swagging down to the lowermost bottom of the Breeches. cannot abide (for being quite out of all
10 order and method) the stately fashion of the high and lofty Codpiece; as is manifest, by the Noble *Valentin Viardiere*, whom I found at *Nancie*, on the first Day of *May* (the more flauntingly to gallantrize it afterwards) rubbing his Ballocks spread out upon a Table after the manner of a *Spanish* Cloak. Wherefore it is, that none should henceforth say, who would not speak improperly, when any Country-Bumpkin hyeth to the Wars, *Have a care* (my Royster) *of the Wine-pot*, that is the Scull, but *have a care* (my Royster) *of the Milk-pot*;
20 that is, the Testicles. By the whole Rabble of the horned Fiends of Hell, the Head being cut off, that single Person only thereby dieth: but if the Ballocks be marred, the whole Race of Humane Kind would forthwith perish, and be lost for ever.

This was the motive which incited the goodly Writer *Galen*, *Lib. 1. De Spermate*, to aver with boldness, *That it were better* (that is to say, a less evil) *to have no Heart at all, than to be quite destitute of Genitories*: for there is laid up, conserved, and put in store, as in a Seccessive
30 Repository, and Sacred Warehouse, the *Semenæ*, and Original Source of the whole Off-spring of Mankind. Therefore would I be apt to believe, for less than a hundred Franks, that those are the very same Stones, by means whereof *Deucalion* and *Pyrrha* restored the Humane Race, in peopling with Men and Women the World, which a little before that, had been drowned in the overflowing Waves of a Poetical Deluge. This stirred up the valiant *Justinian*, *L. 1. 4. De Cagotis tol-*
lendis, to collocate his *Summum Bonum*, in *Braguibus*,
40 *et Braguetis*. For this, and other Causes, the Lord

Humphry de Merville, following of his King to a certain warlike Expedition, whilst he was in trying upon his own Person a new suit of Armour, for of his old rusty Harness he could make no more use, by reason that some few Years since, the Skin of his Belly was a great way removed from his Kidneys, his Lady thereupon in the profound musing of a contemplative Spirit, very maturely considering that he had but small care of the Staff of Love, and Pactet of Marriage, seeing he did no otherwise arm that part of the Body, then with 10 Links of Mail, advised him to shield, fence, and gabionate it with a big tilting Helmet, which she had lying in her Closet, to her otherways utterly unprofitable. On this Lady was penned these subsequent Verses, which are extant in the Third Book of the *Shutbrana* of paultry Wenches.

*When Yoland saw her Spouse, equipt for Fight,
And, saw the Codpiece, all in Armour dight,
My Dear, she cry'd, Why, pray, of all the rest
Is that expos'd, you know I love the best?
Was she to blame for an ill-manag'd fear?
Or rather pious, conscionable Care.
Wise Lady, She! in hurly-burly Fight,
Can any tell where random Blows may hit?*

20

Leave off then (Sir) from being astonished, and wonder no more at this new manner of decking and trimming up of my self as you now see me.

CHAP. IX

How PANURGE asketh Counsel of PANTAGRUEL whether he should marry, Yea or No.

TO this *Pantagruel* replying nothing, *Panurge* prosecuted the Discourse he had already broached, and therewithal fetching, as far from the bottom of his 30 Heart, a very deep sigh, said, My Lord and Master, you have heard the Design I am upon, which is to marry, if by some disastrous mischance, all the Holes in the World be not shut up, stopped, closed, and

bush'd. I humbly beseech you for the Affection which of a long time you have born me, to give me your best Advice therein. Then (answered *Pantagruel*) seeing you have so decreed, taken deliberation thereon, and that the matter is fully determined, what need is there of any further Talk thereof, but forthwith to put it into execution what you have resolved. Yea but (quoth *Panurge*) I would be loath to act any thing therein without your Counsel had thereto. It is my
10 Judgment also (quoth *Pantagruel*) and I advise you to it. Nevertheless (quoth *Panurge*) if I understood aright that it were much better for me to remain a Batchelor as I am, than to run headlong upon new hair-brain'd Undertakings of Conjugal Adventure, I would rather chioose not to marry, quoth *Pantagruel*. Then do not marry. Yea, but (quoth *Panurge*) would you have me so solitarily drive out the whole Course of my Life without the Comfort of a Matrimonial Consort? You know it is written, *Væ soli*, and a single
20 Person is never seen to reap the Joy and Solace that is found with married Folks. Then marry, in the Name of God, quoth *Pantagruel*. But if (quoth *Panurge*) my Wife should make me a Cuckold; as it is not unknown unto you, how this hath been a very plentiful Year in the production of that kind of Cattel; I would fly out, and grow impatient, beyond all measure and mean. I love Cuckolds with my Heart, for they seem unto me to be of a right honest Conversation, and I, truly, do very willingly frequent their Company: but
30 should I die for it, I would not be one of their number, that is a Point for me of a two-sore prickling Point. Then do not marry (quoth *Pantagruel*) for without all controversie, this Sentence of *Seneca* is infallibly true, *What thou to others shalt have done, others will do the like to thee*. Do you (quoth *Panurge*) aver that without all exceptions? Yes, truly, (quoth *Pantagruel*) without all exception. Ho, ho (says *Panurge*) by the Wrath of a little Devil, his meaning is, either in *this World*, or in *the other*, which is to come. Yet seeing I can no more
40 want a Wife, then a blind Man his Staff, the Funnel

must be in agitation, without which manner of Occupation I cannot live, were it not a great deal better for me to apply and associate my self to some one honest, lovely, and vertuous Woman, then (as I do) by a new change of Females every Day, run a hazard of being Bastinadoed, or (which is worse) of the Great Pox, if not of both together: For never (be it spoken, by their Husbands leave and favour) had I enjoyment yet of an honest Woman. Marry then in God's Name, quoth *Pantagruel*. But if (quoth *Panurge*) it were the Will of God, and that my Destiny did unluckily lead me to marry an honest Woman who should beat me, I would be stor'd with more than two third parts of the Patience of *Job*, if I were not stark mad by it, and quite distracted with such rugged Dealings: for it hath been told me, that those exceeding honest Women have ordinarily very wicked Head-pieces; therefore it is that their Family lacketh not for good Vinegar. Yet in that case should it go worse with me, if I did not then in such sort bang her Back and Breast, so thumpingly bethwack her Giblets, to wit, her Arms, Legs, Head, Lights, Liver, and Milt, with her other Intrails, and mangle, jag, and slash her Coats, so after the Cross billet fashion, that the greatest Devil of Hell should wait at the Gate for the reception of her damned Soul. I could make a shift for this Year to wave such molestation and disquiet, and be content to lay aside that trouble, and not to be engaged in it.

Do not marry then, answered *Pantagruel*. Yea, but (quoth *Panurge*) considering the Condition wherein I now am, out of Debt and Unmarried; mark what I say, free from all Debt, in an ill hour, (for were I deeply on the Score, my Creditors would be but too careful of my Paternity) but being quit, and not married, no Body will be so regardful of me, or carry towards me a Love like that which is said to be in a Conjugal Affection. And if by some mishap I should fall sick, I would be lookt to very waywardly. The wise Man saith, *Where there is no Woman* (I mean the

Mother of a Family, and Wife in the Union of a lawful Wedlock) *the Crazy and Diseased are in danger of being ill used, and of having much brabbling and strife about them*: as by clear Experience hath been made apparent in the Persons of Popes, Legates, Cardinals, Bishops, Abbots, Priors, Priests, and Monks: but there, assure your self, you shall not find me. Marry then in the Name of God, answered *Pantagruel*. But if (quoth *Panurge*) being ill at ease, and possibly thro' that
10 Distemper, made unable to discharge the Matrimonial Duty that is incumbent to an active Husband, my Wife, impatient of that drooping Sickness, and faint Fits, of a pining Languishment, should abandon and prostitute herself to the embraces of another Man, and not only then not help and assist me in my extremity and need, but withal flout at, and make sport of that my grievous Distress and Calamity; or peradventure, (which is worse) imbezzle my goods and steal from me, as I have seen it oftentimes befall unto
20 the lot of many other Men, it were enough to undo me utterly, to fill brimful the Cup of my Misfortune, and make me play the Mad-pate Reeks of *Bedlam*. Do not marry then (quoth *Pantagruel*). Yea, but (saith *Panurge*) I shall never by any other means come to have lawful Sons and Daughters, in whom I may harbour some hope of perpetuating my Name and Arms, and to whom also I may leave and bequeath my Inheritances and purchased Goods, (of which latter sort you need not doubt, but that in some one or other of these
30 Mornings, I will make a fair and goodly show) that so I may chear up and make merry, when otherways I should be plunged into a pievish sullen Mood of pensive sullenness, as I do perceive daily by the gentle and loving Carriage of your kind and gracious Father towards you; as all honest Folks use to do at their own Homes, and private Dwelling-Houses. For being free from Debt, and yet not married, if casually I should fret and be angry, although the cause of my Grief and Displeasure were never so just, I am afraid
40 instead of Consolation, that I should meet with

nothing else but Scoffs, Frumps, Gibes, and Mocks at my disastrous Fortune. Marry then in the Name of God, quoth *Pantagruel*.

CHAP. X

How PANTAGRUEL representeth unto PANURGE the difficulty of giving Advice in the matter of Marriage; and to that purpose mentioneth somewhat of the HOMERICK and VIRGILIAN Lotteries.

YOUR Counsel (quoth *Panurge*) under your Correction and Favour, seemeth unto me not unlike to the Song of Gammer *Teabynay*; it is full of Sarcasms, Mockqueries, bitter Taunts, nipping Bobs, derisive Quips, biting Jerks, and contradictory Iterations, the one part destroying the other. I know not (quoth *Pantagruel*) which of all my Answers to lay hold on; ¹⁰ for your Proposals are so full of *ifs* and *buts*, that I can ground nothing on them, nor pitch upon any solid and positive Determination satisfactory to what is demanded by them. Are not you assured within your self of what you have a mind to? the chief and main point of the whole matter lieth there; all the rest is merely casual, and totally dependeth upon the fatal Disposition of the Heavens.

We see some so happy in the fortune of this Nuptial Encounter, that their Family shineth (as it were) with ²⁰ the radiant Effulgency of an Idea, Model or Representation of the Joys of Paradise; and perceive others again to be so unluckily match'd in the Conjugal Yoak, that those very basest of Devils, which tempt the Hermits that inhabit the Deserts of *Thebaida* and *Montserrat*, are not more miserable than they. It is therefore expedient, seeing you are resolved for once to take a trial of the state of Marriage, that, with shut Eyes, bowing your Head, and kissing the Ground, you put the business to a Venture, and give it a fair hazard ³⁰ in recommending the success of the residue to the

disposure of Almighty God. It lieth not in my Power to give you any other manner of Assurance, or other-ways to certifie you of what shall ensue on this your Undertaking. Nevertheless (if it please you) this you may do, Bring hither *Virgil's Poems*, that after having opened the Book, and with our Fingers sever'd the Leaves thereof three several times, we may, according to the number agreed upon betwixt our selves, explore the future Hap of your intended Marriage: For frequently, by a *Homerick Lottery*, have many hit upon their Destinies; as is testified in the Person of *Socrates*, who, whilst he was in Prison, hearing the Recitation of this Verse of *Homer*, said of *Achilles*, in the Ninth of the *Iliads*,

Ἡματί κεν τρίτῳ Φθίην ἐρίβαιλον ἱκοίμην.

We, the third day, to fertile Phthia came.

Thereby foresaw that on the third subsequent day he was to die: Of the truth whereof he assured *Æschines*, as *Plato*, in *Critone*; *Cicero*, in *primo de Divinatione*; *Diogenes Laertius*, and others, have to the full recorded in their Works. The like is also witnessed by *Opilius Macrinus*, to whom, being desirous to know if he should be the Roman Emperor, besell, by chance of Lot, this Sentence in the Eighth of the *Iliads*,

*ὦ γέρον, ἧ μάλα δὴ σε νέοι τείρουσι μαχηταί,
Σὴ δὲ βίη λένυται, χαλεπὸν δέ σε γῆρας ὀπάζει.*

*Dotard, new Warriors urge thee to be gone,
Thy Life decays, and old Age weighs thee down.*

In Fact, he being then somewhat Ancient, had hardly enjoyed the Sovereignty of the Empire for the space of Fourteen Months, when by *Heliogabalus* (then both young and strong) he was disposess'd thereof, thrust out of all, and killed. *Brutus* also doth bear witness of another Experiment of this nature, who willing, through this exploratory way by Lot, to learn what the Event and Issue should be of the *Pharsalian Battle*, wherein he perished, he casually encountred

on this Verse, said of *Patroclus* in the Sixteenth of the *Iliads*,

Ἀλλά με Μοῖρ' ὀλοή, καὶ Ἀητοῦς ἔκτανεν υἱός.

Fate, and Latona's Son have shot me dead.

And accordingly *Apollo* was the Field-word in the dreadful Day of that Fight. Divers notable things of old have like-ways been foretold and known by casting of *Virgilian* Lots; yea, in matters of no less importance than the obtaining of the *Roman* Empire, as it happened to *Alexander Severus*, who trying his Fortune at ¹⁰ the same kind of Lottery, did hit upon this Verse written in the Sixth of the *Æneids*,

Tu regere imperio populos, Romane, memento.

Know, Roman, that thy business is to Reign.

He within very few Years thereafter was effectually and in good earnest created and installed *Roman* Emperor. A semblable Story thereto is related of *Adrian*, who being hugely perplexed within himself, out of a longing Humour to know in what Accompt he was with the Emperor *Trajan*, and how large the measure ²⁰ of that Affection was which he did bear unto him, had recourse after the manner above specified, to the *Maronian* Lottery, which by hap-hazard tender'd him these Lines out of the Sixth of the *Æneids*,

*Quis procul ille autem ramis insignis olive
Sacra ferens? nosco crines incanaque menta
Regis Romani.*

*But who is he, conspicuous from afar,
With Olive Boughs, that doth his Offerings bear?
By the white Hair and Beard I know him plain,
The Roman King.*

30

Shortly thereafter was he adopted by *Trajan*, and succeeded to him in the Empire. Moreover to the Lot of the praise-worthy Emperor *Claudius* befel this Line of *Virgil* written in the Sixth of his *Æneids*,

*Tertia dum Latio regnantem viderit ætas,
Whilst the third Summer saw him Reign, a King
In Latium.*

Were it not to shun Prolixity, I could enumerate a thousand such like Adventures, which conform to the Dictate and Verdict of the Verse, have by that manner of Lot-casting encounter befallen to the curious Researchers of them. Do not you nevertheless imagine, lest you should be deluded, that I would upon this kind of Fortune flinging Proof infer an uncontrollable, and not to be gainsaid Infallibility of Truth.

CHAP. XI

How PANTAGRUEL sheweth the Trial of ones Fortune by throwing of Dice to be unlawful.

IT would be sooner done (quoth *Panurge*) and more ¹⁰ expeditely, if we should trie the matter at the chance of three fair Dice. (Quoth *Pantagruel*) that sort of *Lottery* is deceitful, abusive, illicitous, and exceedingly scandalous; never trust in it; the accursed Book of the *Recreation of Dice* was a great while ago excogitated in *Achaia* near *Bourre*, by that ancient Enemy to Mankind, the Infernal Calumniator, who before the Statue or Massive Image of the *Bourraick Hercules*, did of old, and doth in several places of the World as yet, make many simple Souls to err and fall ²⁰ into his Snares. You know how my Father *Gargantua* hath forbidden it over all his Kingdoms and Dominions; how he hath caused burn the Moulds and Draughts thereof, and altogether suppressed, abolished, driven forth and cast it out of the Land, as a most dangerous Plague and Infection to any well-polished State or Commonwealth. What I have told you of *Dice*, I say the same of the Play at *Cockall*. It is a Lottery of the like Guile and Deceitfulness; and therefore do not for convincing of me, alledge in opposition ³⁰ to this my Opinion, or bring in the Example of the fortunate Cast of *Tiberius*, within the Fountain of *Appona*, at the Oracle of *Gerion*. These are the baited Hooks by which the Devil attracts and draweth unto him the foolish Souls of silly People into eternal

the Works of *Virgil* were brought in: But before the Book was laid open, *Panurge* said to *Pantagruel*, My Heart, like the Furch of a Hart in Rut, doth beat within my Breast. Be pleased to feel and grope my Pulse a little on this Artery of my Left Arm; at its frequent Rise and Fall you would say that they swinge and belabour me after the manner of a Probationer posed, and put to a peremptory Trial in the Examination of his Sufficiency for the Discharge of the Learned Duty of Graduate in some Eminent Degree in the 10 Colledge of the *Sorbonists*.

But would not you hold it expedient, before we proceed any further, that we should invoke *Hercules* and the *Tenitian* Goddesses, who in the Chamber of Lots are said to Rule, sit in Judgment, and bear a Presidential Sway? Neither him nor them, (answered *Pantagruel*) only open up the Leaves of the Book with your Fingers, and set your Nails awork.

CHAP. XII

How PANTAGRUEL doth explore by the VIRGILIAN Lottery what Fortune PANURGE shall have in his Marriage.

Then at the opening of the Book in the Sixteenth Row of the Lines of the disclosed Page, did 20 *Panurge* encounter upon this following Verse:

Nec Deus hunc mensa, Dea nec dignata cubili est.

*The God him from his Table banished,
Nor would the Goddess have him in her Bed.*

This Response (quoth *Pantagruel*) maketh not very much for your benefit or advantage: for it plainly signifies and denoteth, that your Wife shall be a Strumpet, and your self by consequence a *Cuckold*; the Goddess, whom you shall not find propitious nor favourable unto you, is *Minerva*, a most redoubt- 30 able and dreadful Virgin, a powerful and fulminating Goddess, an Enemy to Cuckolds, and effeminate

the Poet blazons! Nay, I am neither a Cripple, Coyner of False Money, nor Smith as he was.

My Wife possibly will be as comely and handsome as ever was his *Venus*, but not a Whore like her, nor I a Cuckold like him.

The crook-leg'd slovenly Slave, made himself to be declared a Cuckold, by a definitive Sentence, and Judgment, in the open view of all the Gods: For this cause ought you to interpret the aforementioned Verse quite contrary to what you have said. This Lot ¹⁰ importeth, that my Wife will be honest, virtuous, chaste, loyal, and faithful; not armed, surly, waiward, cross, giddy, humorous, heady, hair-brain'd, or extracted out of the Brains, as was the Goddess *Pallas*: nor shall this fair jolly *Jupiter* be my Corriual, he shall never dip his Bread in my Broath, though we should sit together at one Table.

Consider his Exploits and gallant Actions, he was the manifest Ruffian, Wencher, Whoremonger, and most infamous Cuckold-maker that ever breathed: ²⁰ he did always lecher it like a Boar, and no wonder, for he was foster'd by a Sow in the Isle of *Candia*, (if *Agathocles* the *Babylonian* be not a Lyar) and more rammishly lascivious then a Buck, whence it is that he is said by others, to have been suckled and fed with the Milk of the *Amalthæan* Goat. By the vertue of *Acheron*, he jusled, bulled and lastauriated in one day the third part of the World, Beasts and People, Floods and Mountains, that was *Europa*.

For this grand subagitary Atchievement, the ³⁰ *Ammonians* caused, draw, delineate, and paint him in the figure and shape of a *Ram*, ramming, and horned Ram. But I know well enough how to shield and preserve my self from that horned Champion: He will not, trust me, have to deal in my Person, with a sottish, dunsical *Amphytrion*; nor with a silly witless *Argus*, for all his hundred Spectacles; nor yet with the cowardly Meacock *Acrisius*; the simple Goosecap *Lyrus* of *Thebes*; the doating Blockhead *Agenor*; the flegmatick Pea-Goose *Æsop*; rough-footed *Lycaon*; the ⁴⁰

Hercules himself durst hardly adventure to scuffle with you in this your raging Fury: Nor is it strange; for the *Jan* is worth two, and two in fight against *Hercules* are too too strong. Am 'I a *Jan*? quoth *Panurge*. No, no, (answer'd *Pantagruel*) my mind was only running upon the lurch and tricktrack. Thereafter did he hit, at the third opening of the Book, upon this Verse:

Famineo præde, & spoliis ardebat amore.

After the Spoil and Pillage (as in Fire)

He burnt with a strong Feminine Desire.

10

This portendeth (quoth *Pantagruel*) that she will steal your Goods, and rob you. Hence this, according to these three drawn Lots, will be your future Destiny, (I clearly see it) you will be a Cuckold, you will be beaten, and you will be robbed. Nay, it is quite otherways, (quoth *Panurge*) for it is certain that this Verse Presageth, that she will love me with a Perfect liking: nor did the Satyr-writing Poet lye in proof hereof, when he affirmed, That a Woman burning with *extream Affection, takes sometimes pleasure to steal from her Sweetheart.* And what I pray you? a Glove, a Point, or some such trifling Toy of no importance, to make him keep a gentle kind of stirring in the research and quest thereof: in like manner, these small scolding Debates, and pretty brabbling Contentions, which frequently we see spring up, and for a certain space boil very hot betwixt a couple of high-spirited Lovers, are nothing else but recreative Diversions for their refreshment, spurs to, and incentives of a more fervent Amity than ever. As for example: We do sometimes see Cutlers with Hammers mawl their finest Whetstones, therewith to sharpen their Iron Tools the better.

And therefore do I think, that these three Lots make much for my advantage; which if not, I from their Sentence totally *appeal*. There is no *appellation* (quoth *Pantagruel*) from the Decrees of Fate or Destiny, of Lot or Chance: as is recorded by our ancient Lawyers,

Heavens, where it receiveth a most notable Participation of its first beginning, with an Imbuement from its Divine Source, and in Contemplation of that Infinite and Intellectual Sphere, whereof the Center is every where, and the Circumference in no place of the universal World, to wit, God, according to the Doctrine of *Hermes Trismegistus*, to whom no new thing hapneth, whom nothing that is past escapeth, and unto whom all things are alike present, remarketh not only what is *preterit*, and gone in the inferiour Course and Agitation of sublunary matters, but withal taketh notice what is to come; then bringing a Relation of those future Events unto the Body by the outward Senses and exterior Organs, it is divulged abroad unto the hearing of others. Whereupon the Owner of that Soul deserveth to be termed a *Vaticinator*, or Prophet.

Nevertheless the truth is, that the Soul is seldom able to report those things in such Sincerity as it hath seen them, by reason of the Imperfection and Frailty of the Corporeal Senses, which obstruct the effectuating of that Office; even as the Moon doth not communicate unto this Earth of ours that Light which she receiveth from the Sun with so much Splendour, Heat, Vigour, Purity and Liveliness as it was given her. Hence it is requisite for the better reading, explaining and unfolding of these *Somniatory Vaticinations* and Predictions of that nature, that a dexterous, learned, skilful, wise, industrious, expert, rational and peremptory Expounder or Interpreter be pitched upon, such a one as by the *Greeks* is called *Onirocrit*, or *Oniropolist*.

For this cause *Heraclitus* was wont to say, that nothing is by Dreams revealed to us, that nothing is by Dreams concealed from us, and that only we thereby have a mystical Signification and secret Evidence of Things to come, either for our prosperous or unlucky Fortune, or for the favourable or disasterous Success of another. The Sacred Scriptures testify no less, and profane Histories assure us of it, in both which are exposed to our view a thousand several kinds of 40

Prophet named *Amphiaræus*, wished such as had a mind by Dreams to be imbued with any Oracles, for Four and Twenty Hours to taste no Victuals, and to abstain from Wine three days together: yet shall not you be put to such a sharp, hard, rigorous and extream sparing Diet.

I am truly right apt to believe, that a Man whose Stomach is repleat with various Cheer, and in a manner surfeited with drinking, is hardly able to conceive aright of Spiritual things; yet am not I of the 10 Opinion of those, who after long and pertinacious Fastings, think by such means to enter more profoundly into the Speculation of Celestial Mysteries. You may very well remember how my Father *Gargantua*, (whom here for Honour sake I name) hath often told us, That the Writings of abstinent, abstemious, and long-fasting *Hermits*, were every whit as saltless, dry, jejune and insipid, as were *their* Bodies when they did compose them. It is a most difficult thing for the Spirits to be in a good plight, serene and 20 lively, when there is nothing in the Body but a kind of Voidness and Inanity: Seeing the Philosophers with the Physicians jointly affirm, that the Spirits which are styled *Animal*, spring from, and have their constant practice in and through the *Arterial Blood*, refin'd and purify'd to the Life within the *admirable* Net, which, wonderfully framed, lieth under the *Ventricles* and Tunnels of the Brain. He gave us also the Example of the Philosopher, who, when he thought most seriously to have withdrawn himself unto a soli- 30 tary Privacy; far from the rusling clutterments of the tumultuous and confused World, the better to improve his *Theory*, to contrive, comment and ratiocinate, was, notwithstanding his uttermost endeavours to free himself from all untoward noises, surrounded and environ'd about so with the barking of Currs, bawling of Mastiffs, bleating of Sheep, prating of Parrets, tatling of Jackdaws, grunting of Swine, girning of Boars, yelping of Foxes, mewing of Cats, cheeping of Mice, squeaking of Weasils, croaking of Frogs, crowing 40

said, that the Grecians did not put an end to their mournful mood for the Death of *Patroclus*, the most intimate Friend of *Achilles*, till Hunger in a rage declared her self, and their Bellies protested to furnish no more Tears unto their Grief. For from Bodies emptied and macerated by long Fasting, there could not be such supply of Moisture and brackish Drops, as might be proper on that Occasion.

Mediocrity at all times is commendable; nor in this case are you to abandon it. You may take a little ¹⁰ Supper, but thereat must you not eat of a Hare, nor of any other Flesh: You are likewise to abstain from Beans, from the *Preak*, (by some called the *Polyp*) as also from Coleworts, Cabbage, and all other such like windy Victuals, which may endanger the troubling of your Brains, and the dimming or casting a kind of Mist over your Animal Spirits: For as a Looking-glass cannot exhibit the Semblance or Representation of the Object set before it, and exposed, to have its Image ²⁰ to the life expressed, if that the polish'd sleekedness thereof be darken'd by gross Breathings, dampish Vapours, and foggy, thick, infectious Exhalations; even so the Fancy cannot well receive the impression of the likeness of those things, which *Divination* doth afford by Dreams, if any way the Body be annoyed or troubled with the furnish Steam of Meat, which it had taken in a while before; because betwixt these two there still hath been a mutual Sympathy and Fellow-feeling, of an indissolubly knit Affection. You shall eat good *Eusebian* and Bergamot-Pears, one Apple of the ³⁰ short-shank Pepin-kind, a parcel of the little Plums of *Tours*, and some few Cherries of the growth of my Orchard: Nor shall you need to fear, that thereupon will ensue doubtful Dreams, fallacious, uncertain, and not to be trusted to, as by some *Peripatetick* Philosophers hath been related; for that, say they, Men do more copiously in the Season of Harvest feed on Fruitages, than at any other time. The same is mystically taught us by the ancient Prophets and Poets, who alledge, *That all vain and deceitful Dreams lie 40*

hid and in covert, under the Leaves which are spread on the ground: by reason that the Leaves fall from the Trees, in the Autumnal Quarter: for the natural fervour, which abounding in ripe, fresh, recent Fruits, cometh by the quickness of its ebullition, to be with ease evaporated into the Animal parts of the dreaming Person (the Experiment is obvious in *must*) is a pretty while before it be expired, dissolved, and vanished. As for your Drink, you are to have it of the fair, pure
10 Water of my Fountain.

The Condition (quoth *Panurge*) is very hard: nevertheless, cost what price it will, or whatsoever come of it, I heartily condescend thereto; protesting that I shall to morrow break my Fast betimes, after my somniatory Exercitations; furthermore, I recommend my self to *Homer's* two Gates, to *Morpheus*, to *Isclon*, to *Phantasus*, and unto *Phobetor*. If they in this my great need succour me, and grant me that assistance which is fitting, I will, in honour of them all, erect a jolly,
20 gentiel Altar, composed of the softest Down. If I were now in *Laconia*, in the Temple of *Juno*, betwixt *Oetile* and *Thalamus*, she suddenly would disintangle my Perplexity, resolve me of my Doubts, and chear me up with fair and jovial Dreams in a deep Sleep. Then did he say thus unto *Pantagruel*: Sir, were it not expedient for my purpose, to put a Branch or two of curious *Laurel* betwixt the Quilt and Bolster of my Bed, under the Pillow on which my Head must lean? There is no need at all of that (quoth *Pantagruel*) for besides that it
30 is a thing very Superstitious, the Cheat thereof hath been at large discovered unto us, in the Writings of *Serapion Ascalonites*, *Antiphon*, *Philochorus*, *Artemon*, and *Fulgentius Placiades*. I could say as much to you of the Left Shoulder of a Crocodile, as also of a Camelion, without prejudice be it spoken to the Credit which is due to the Opinion of old *Democritus*; and likewise of the Stone of the *Bactrians*, called *Eumerites*, and of the *Hammonian Horn*: for so by the *Æthiopians* is termed a certain precious Stone, coloured like Gold, and in the
40 fashion, shape, form, and proportion of a Ram's Horn,

said, that the Grecians did not put an end to their mournful mood for the Death of *Patroclus*, the most intimate Friend of *Achilles*, till Hunger in a rage declared her self, and their Bellies protested to furnish no more Tears unto their Grief. For from Bodies emptied and macerated by long Fasting, there could not be such supply of Moisture and brackish Drops, as might be proper on that Occasion.

Mediocrity at all times is commendable; nor in this case are you to abandon it. You may take a little Supper, but thereat must you not eat of a Hare, nor of any other Flesh: You are likewise to abstain from Beans, from the *Preak*, (by some called the *Polyph*) as also from Coleworts, Cabbage, and all other such like windy Victuals, which may endanger the troubling of your Brains, and the dimming or casting a kind of Mist over your Animal Spirits: For as a Looking-glass cannot exhibit the Semblance or Representation of the Object set before it, and exposed, to have its Image to the life expressed, if that the polish'd sleekedness thereof be darken'd by gross Breathings, dampish Vapours, and foggy, thick, infectious Exhalations; even so the Fancy cannot well receive the impression of the likeness of those things, which *Divination* doth afford by Dreams, if any way the Body be annoyed or troubled with the fumish Steam of Meat, which it had taken in a while before; because betwixt these two there still hath been a mutual Sympathy and Fellow-feeling, of an indissolubly knit Affection. You shall eat good *Eusebian* and Bergamot-Pears, one Apple of the short-shank Pepin-kind, a parcel of the little Plums of *Tours*, and some few Cherries of the growth of my Orchard: Nor shall you need to fear, that thereupon will ensue doubtful Dreams, fallacious, uncertain, and not to be trusted to, as by some *Peripatetick* Philosophers hath been related; for that, say they, Men do more copiously in the Season of Harvest feed on Fruitages, than at any other time. The same is mystically taught us by the ancient Prophets and Poets, who alledge, *That all vain and deceitful Dreams lie* 40

as the Horn of *Jupiter Hammon* is reported to have been: they over and above assuredly affirming, that the Dreams of those who carry it about them are no less veritable and infallible, than the Truth of the Divine Oracles. Nor is this much unlike to what *Homer* and *Virgil* wrote of these two *Gates of Sleep*: to which you have been pleased to recommend the management of what you have in hand. The one is of *Ivory*, which setteth in confused, doubtful, and uncertain Dreams; for thro' *Ivory*, how small and slender it soever be, we ¹⁰ can see nothing, the density, opacity, and close compactedness of its material parts, hindring the penetration of the visual Rays, and the reception of the Specieſſes of such things as are visible: The other is of *Horn*, at which an entry is made to sure and certain Dreams, even as through *Horn*, by reason of the diaphanous splendour, and bright transparency thereof, the Species of all Objects of the sight distinctly pass, and so without confusion appear, that they are clearly seen. Your meaning is, and you would thereby ²⁰ infer (quoth Fryar *John*) that the Dreams of all horned Cuckolds (of which number *Panurge*, by the help of God, and his future Wife, is without controversie to be one) are always true and infallible.

CHAP. XIV

PANURGE's *Dream, with the Interpretation thereof.*

AT Seven a Clock of the next following Morning, *Panurge* did not fail to present himself before *Pantagruel*, in whose Chamber were at that time *Epistemon*, Fryar *John of the Funnels*, *Ponocrates*, *Eudemon*, *Carpalin*, and others, to whom, at the entry of *Panurge*, *Pantagruel* said, *Lo, here cometh our Dreamer.* ³⁰ That word (quoth *Epistemon*) in ancient times cost very much, and was dearly sold to the Children of *Jacob*. Then, said *Panurge*, I have been plunged into my dumps so deeply, as if I had been lodged with Gaffer

Noddy: dreamed indeed I have, and that right lustily; but I could take along with me no more thereof, that I did goodly understand, save only, that I in my Vision had a pretty, fair, young, gallant, handsome Woman, who no less lovingly and kindly treated and entertained me, hugg'd, cherish'd, cocker'd, dandled, and made much of me, as if I had been another neat dillidarling Minion, like *Adonis*; never was Man more glad than I was then, my Joy at that time was incomparable; she flattered me, tickled me, stroaked me, groped me, frizled me, curled me, kissed me, embraced me, laid her Hands about my Neck, and now and then made jestingly, pretty little Horns above my Forehead: I told her in the like disport, as I did play the Fool with her, that she should rather place and fix them in a little below mine Eyes, that I might see the better what I should stick at, with them: for being so situated, *Momus* then would find no fault therewith, as he did once with the position of the Horns of Bulls.

20 The wanton, toying Girl, notwithstanding any remonstrance of mine to the contrary, did always drive and thrust them further in: yet thereby (which to me seemed wonderful) she did not do me any hurt at all. A little after, though I know not how, I thought I was transformed into a *Tabor*, and she into a *Chough*.

My sleeping there being interrupted, I awaked in a start, angry, displeased, perplexed, chafing, and very wroth. There have you a large Platter-ful of Dreams, make thereupon good Chear, and, if you please, spare

30 not to interpret them according to the Understanding which you may have in them. Come *Carpalin*, let us to Breakfast. To my sence and meaning, (quoth *Pantagruel*) if I have skill or knowledge in the Art of Divination by Dreams, your Wife will not really, and to the outward appearance of the World, plant, or set Horns, and stick them fast in your Forehead, after a visible manner, as Satyrs use to wear and carry them; but she will be so far from preserving herself Loyal in the discharge and observance of a Conjugal Duty, that

40 on the contrary she will violate her plighted Faith,

break her Marriage-Oath, infringe all Matrimonial Tyes, prostitute her Body to the Dalliance of other Men, and so make you a Cuckold. This point is clearly and manifestly explained and expounded by *Artemidorus*, just as I have related it. Nor will there be any metamorphosis, or transmutation made of you into a *Drum*, or *Tabor*, but you will surely be as soundly beaten as e're was *Tabor* at a merry Wedding: nor yet will she be changed into a *Chough*, but will steal from you, chiefly in the Night, as is the nature of that ¹⁰ thievish Bird. Hereby may you perceive your *Dreams* to be in every jot conform and agreeable to the *Virgilian* Lots: A Cuckold you will be, beaten and robbed. Then cryed out Father *John* with a loud Voice: He tells the truth, upon my Conscience, thou wilt be a Cuckold, an honest one, I warrant thee; O the brave Horns that will be born by thee! Ha, ha, ha. Our good Master *De Cornibus*, God save thee, and shield thee; wilt thou be pleased to preach but two words of a Sermon to us, and I will go through ²⁰ the Parish Church to gather up Alms for the Poor.

You are (quoth *Panurge*) very far mistaken in your Interpretation; for the matter is quite contrary to your sence thereof; my Dream presageth, that I shall by Marriage be stored with plenty of all manner of Goods, the hornifying of me shewing, that I will possess a *Cornucopia*, that *Amalthean* Horn, which is called, *The Horn of Abundance*, whereof the fruition did still portend the Wealth of the Enjoyer. You possibly will say, that they are rather like to be Satyrs Horns; for you of ³⁰ these did make some mention. *Amen, Amen, Fiat, fiat, ad differentiam papæ*. Thus shall I have my *Touch-her-home* still ready; my *Staff of Love* sempiternally in a good case, will, Satyr-like, be never toyled out; a thing which all Men wish for, and send up their Prayers to that purpose, but such a thing as nevertheless is granted but to a few; hence doth it follow by a consequence as clear as the Sun-beams, that I will never be in the danger of being made a Cuckold, for the defect hereof is, *Causa sine qua non*; yea, the sole cause ⁴⁰

trick'd up, brisk, smirk and smug, even as a pretty little *Cornish Chough*: who will not believe this, let *Hell* or the *Gallows* be the Burden of his *Christmas Carol*.

I remark (quoth *Pantagruel*) the last point or particle which you did speak of, and having seriously conferred it with the first, find that at the beginning you were delighted with the sweetness of your Dream, but in the end and final closure of it, you startingly awaked, and on a sudden were forthwith vexed in choler, and 10 annoyed. Yea. (quoth *Panurge*) the reason of that was, because I had fasted too long. Flatter not your self (quoth *Pantagruel*) all will go to ruine: know for a certain truth, that every Sleep that endeth with a starting, and leaves the Person irksome, grieved, and fretting, doth either signifie a present evil, or other-ways presageth, and portendeth a future imminent mishap. To signifie an Evil, that is to say, to shew some Sickness hardly curable, a kind of pestilentious, or malignant Bile, Botch, or Sore, lying and lurking, 20 hid, occult, and latent within the very Center of the Body, which many times doth by the means of Sleep (whose Nature is to reinforce, and strengthen the Faculty and Vertue of Concoction) begin according to the Theorems of Physick to declare itself. and moves toward the outward Superficies. At this sad stirring in the Sleeper's rest and ease disturbed and broken, whereof the first feeling and stinging smart admonisheth, that he must patiently endure great pain and trouble, and thereunto provide some Remedy: 30 as when we say proverbially to incense Hornets, to move a stinking Puddle, and to awake a sleeping Lyon, instead of these more usual expressions, and of a more familiar and plain meaning, to provoke angry Persons, to make a thing the worse by meddling with it, and to irritate a testy cholerick Man when he is at quiet. On the other part, to presage or fore-tell an Evil, especially in what concerneth the Exploits of the Soul, in matter of *Somnial Divinations*, is as much to say, as that it giveth us to understand, that some 40

dismal Fortune or Mischance is destinated and prepared for us, which shortly will not fail to come to pass. A clear and evident example hereof is to be found in the Dream, and dreadful awaking of *Hecuba*, as likewise in that of *Euridice*, the Wife of *Orpheus*, neither of which was sooner finished, (saith *Ennius*) but that incontinently thereafter they waked in a start, and were affrighted horribly; thereupon these Accidents ensued, *Hecuba* had her Husband *Priamus*,
10 together with her Children, slain before her eyes, and saw then the Destruction of her Country; and *Euridice* died speedily thereafter, in a most miserable manner. *Aeneas* dreaming that he spoke to *Hector* a little after his Decease, did on a sudden in a great start awake, and was afraid: now hereupon did follow this event; *Troy* that same night was spoil'd, sack'd, and burnt. At another time the same *Aeneas*, dreaming that he saw his familiar *Geniuses* and *Penates*, in a ghastly fright and astonishment waked, of which terrour and
20 amazement the issue was, that the very next day subsequent, by a most horrible Tempest on the Sea, he was like to have perished, and been cast-away. Moreover, *Turnus* being prompted, instigated, and stirred up, by the fantastick Vision of an infernal Fury, to enter into a bloody War against *Aeneas*, awaked in a start much troubled and disquieted in Spirit, in sequel whereof, after many notable and famous Routs, Defeats and Discomfitures in open Field, he came at last to be killed in a single Combat, by the said *Aeneas*.
30 A thousand other instances I could afford, if it were needful, of this matter. Whilst I relate these Stories of *Aeneas*, remark the saying of *Fabius Pictor*, who faithfully averred, That nothing had at any time befallen unto, was done, or enterprized by him, whereof he *preal-*
lably had not Notice, and before-hand fore-seen it to the full, by sure Predictions, altogether founded on the Oracles of *Somnial Divination*. To this there is no want of pregnant Reasons, no more then of Examples: For if Repose and Rest in sleeping be a special
40 Gift and Favour of the Gods, as is maintained by

the Philosophers, and by the Poet attested in these Lines.

*Then Sleep, that is our only Gift, come to refresh,
Of humane Labourers, the we red Flesh.*

Such a Gift or Benefit can never finish or terminate in wrath and indignation without portending some unlucky Fate, and most disastrous Fortune to ensue. otherways it were a Molestation, and not an Ease, a Scourge and not a Gift, at least, proceeding from the Gods above, but from the infernal Devils our Enemies, 10 according to the common vulgar saying

Suppose the Lord, Father, or Master of a Family, sitting at a very sumptuous Dinner, furnished with all manner of good Cheer, and having at his entry to the Table his Appetite sharp set upon his Victuals, whereof there was great plenty, should be seen to rise in a start, and on a sudden sling out of his Chair, abandoning his Meat, frightened, appalled, and in a horrid terrour, who should not know the cause hereof would wonder, and be astonished exceedingly. But what? 20 he heard his Male Servants cry, *Fire, fire, fire, fire*, his Serving Maids and Woman yell, *Stop Thief, stop Thief*, and all his Children shout as loud as ever they could, *Murther, O Murther, Murther*. Then was it not high time for him to leave his Banqueting, for application of a Remedy in hast, and to give speedy Order for succouring of his distressed Houshold. Truly, I remember, that the *Cabalists* and *Massorats*, Interpreters of the Sacred Scriptures, in treating how with verity one might judge of Evangelical Apparitions (because often- 30 times the *Angel of Satan* is disguised and transfigured into an Angel of Light) said, That the difference of these two mainly did consist in this: the favourable and comforting *Angel* useth in his appearing unto Man at first to terrifie and hugely affright him; but in the end he bringeth Consolation, leaveth the Person who hath seen him, joyful, well-pleased, fully content, and satisfied: on the other side, the *Angel of Perdition*, that wicked, devilish, and malignant Spirit, at his

appearance unto any Person, in the beginning cheareth up the Heart of his Beholder, but at last forsakes him, and leaves him troubled, angry, and perplexed.

CHAP. XV

*PANURGE's Excuse and Exposition of the
Monastick Mystery concerning Powder'd Beef.*

THE Lord save those who see, and do not hear, quoth *Panurge*) I see you well enough, but know not what it is that you have said: The Hunger-starved Belly wanteth Ears. For lack of Victuals, before God, I roar, bray, yell and fume as in a furious Madness. I have performed too hard a Task to day, an extraordinary Work indeed: He shall be craftier, and do far greater Wonders than ever did Mr. *Much*, who shall be able any more this year to bring me on the Stage of Preparation for a dreaming Verdict. Ty; not to sup at all, that is the Devil. Pox take that Fashion. Come Friar *Jehan*, let us go break our Fast; for if I hit on such a round Refection in the Morning, as will serve thoroughly to fill the Mill-hopper and Hogshide of my Stomach, and furnish it with Meat and Drink sufficient, then at a pinch, as in the case of some extraordinary necessity which presseth, I could make a shift that day to forbear Dining. But not to Sup: A Plague rot that base Custom, which is an Error offensive to Nature. That *Lady* made the Day for Exercise, to travel, work, wait on and labour in each his Negotiation and Employment; and that we may with the more Fervency and Ardour prosecute our business, she sets before us a clear burning Candle, to wit, the Suns Resplendency: And at Night, when she begins to take the Light from us, she thereby tacitly implies no less, than if she would have spoken thus unto us: *My Lads and Lasses*, all of you are good and honest Folks, you have wrought well to day, toiled and turmoiled enough, the Night approacheth, therefore cast off these moiling Cares of yours, desist from all

extracted out of the *Claustial Kettle*; the *Labourer* is the Ox, that hath wrought and done the Labour; after the fashion of *Nine Lectures*, that is to say, most exquisitely well and throughly boil'd. These holy Religious Fathers, by a certain Cabalistick Institution of the Ancients, not written, but carefully by *Tradition* conveyed from hand to hand, rising betimes to go to Morning Prayers, were wont to flourish that their matutinal Devotion with some certain notable *Preambles* before their entry into the Church, viz. They dinged in the Dungenies, pissed in the Pisseries, spit in the Spitteries, meloxiously coughed in the Cougheries, and doted in their Dateries, that to the Divine Service they might not bring any thing that was unclean or foul.

These things thus done, they very zealously made their repair to the *Holy Chapel*, (for so was, in their canting Language, termed the *Covent Kitchen*) where they with no small earnestness, had Care that the *Beef Pot* should be put on the Crook for the Breakfast of the Religious *Brothers* of our Lord and Saviour; and the Fire they would kindle under the Pot themselves. Now the *Matines* consisting of *Nine Lessons*, was so incumbent on them, that they must have risen the rather for the more expedite dispatching of them all. The sooner that they rose, the sharper was their Appetite, and the Barking of their Stomachs, and the Gnawings increase in the like proportion, and consequently made these Godly Men thrice more a
30 hungred and a-thirst, than when their *Matines* were *hem'd* over only with three Lessons.

The more betimes they rose by the said Cabal, the sooner was the *Beef Pot* put on; the longer that the Beef was on the Fire, the better it was boiled; the more it boiled, it was the tenderer; the tenderer that it was, the less it troubled the Teeth, delighted more the Palats, less charged the Stomach, and nourished our good Religious Men the more substantially; which is the only end and prime intention of the first *Founders*, as
40 appears by this, That *they eat not to live, but live to eat,*

been told me that at *Panzoust* near *Crouly*, dwelleth a very famous *Sibyl*, who is endowed with the skill of foretelling all things to come. Take *Epistemon* in your Company, repair towards her, and hear what she will say unto you. She is possibly (quoth *Epistemon*) she is some *Canidia*, *Sagane* or *Pythonisse*, either whereof with us is vulgarly called a Witch. I being the more easily induced to give Credit to the truth of this Character of her, that the place of her Abode is vilely stained
10 with the abominable repute of abounding more with *Sorcerers* and *Witches*, than ever did the Plains of *Thessaly*. I should not, to my thinking, go thither willingly, for that it seems to me a thing unwarrantable, and altogether forbidden in the Law of *Moyes*. We are not *Jews*, (quoth *Pantagruel*) nor is it a matter judiciously confess'd by her, nor authentically proved by others that she is a *Witch*. Let us for the present suspend our Judgment, and defer till after your return from thence, the sifting and garbeling of those
20 Niceties. Do we know but that she may be an Eleventh *Sibyl*, or a Second *Cassandra*? But although she were neither, and she did not merit the Name or Title of any of these Renowned Prophetesses, what Hazard, in the Name of God, do you run, by offering to talk and confer with her of the instant Perplexity and Perturbation of your Thoughts? Seeing especially (and which is most of all) she is in the Estimation of those that are acquainted with her, held to know more, and to be of a deeper reach of Understanding, than is either
30 customary to the Country wherein she liveth, or to the Sex whereof she is. What hindrance, hurt or harm doth the laudable desire of Knowledge bring to any Man, were it from a Sot, a Pot, a Fool, a Stool, a Winter Mittam, a Truckle for a Pully, the Lid of a Goldsmiths Crucible, an Oil Bottle, or old Slipper? You may remember to have read, or heard at least, that *Alexander* the Great, immediately after his having obtained a glorious Victory over the King *Darius* in *Arbeles*, refused in the Presence of the splendid and
40 illustrious Courtiers that were about him, to give

Mind, through his rash Opinion of the Improbability of performing a so strange and impossible-like Undertaking, dismissed the Merchant without giving ear to what he had to say, and villify'd him. What could it have cost him to hearken unto what the honest Man had invented and contrived for his good? What Detriment, Annoyance, Damage or Loss could he have undergone to listen to the Discovery of that Secret, which the good Fellow would have most willingly
10 revealed unto him? Nature, I am perswaded, did not without a cause frame our Ears open, putting thereto no Gate at all, nor shutting them up with any manner of Inclosures, as she hath done unto the Tongue, the Eyes, and other such out-jetting parts of the Body: The Cause, as I imagine, is, to the end that every Day and every Night, and that continually, we may be ready to hear, and by a perpetual hearing apt to learn: For of all the Senses, it is the fittest for the
20 reception of the knowledge of Arts, Sciences and Disciplines; and it may be, that Man was an Angel, (that is to say, a Messenger sent from God) as *Raphael* was to *Toby*. Too suddenly did he contemn, despise and misregard him; but too long thereafter, by an untimely and too late Repentance did he do Pennance for it. You say very well, (answered *Epistemon*) yet shall you never for all that induce me to believe, that it can tend any way to the Advantage or Commodity of a Man, to take Advice and Counsel of a Woman, namely, of such a Woman, and the Woman of such a
30 Country. Truly I have found (quoth *Panurge*) a great deal of good in the Counsel of Women, chiefly in that of the Old Wives amongst them; who for every time I consult with them, I readily get a Stool or two extraordinary, to the great Solace of my Bum-gut passage. They are as Sloth-hounds in the Infallibility of their Scent, and in their Sayings no less Sententious than the Rubricks of the Law. Therefore in my Conceit it is not an improper kind of Speech to call them *Sage* or *Wise Women*. In confirmation of which
40 Opinion of mine, the customary style of my Language

great difficulty they entered into that straw-thatch'd Cottage, scurvily built, naughtily movabled, and all besmoaked. It matters not, (quoth *Epistemon*) *Heraclitus* the grand *Scotist*, and tenebrous darksome Philosopher, was nothing astonish'd at his Introit into such a coarse and paultry Habitation; for he did usually shew forth unto his Sectators and Disciples, *That the Gods made as chierfully their Residence in these mean homely Mansions as in sumptuous, magnifick Palaces*, replenished with all
10 manner of delight, pomp, and pleasure. I withal do really believe, that the Dwelling-place of the so famous and renowned *Hecale*, was just such another pretty Cell as this is, when she made a Feast therein to the valiant *Theseus*. And that of no other better Structure was the Coat or Cabin of *Hyreus*, or *Oenopion*, wherein *Jupiter*, *Neptune*, and *Mercury* were not ashamed, all three together, to harbour and sojourn a whole Night, and there to take a full and hearty Repast; for the payment of the Shot they thankfully pissed Orion.

20 They finding the ancient Woman, at a corner of her own Chimney, *Epistemon* said, She is indeed a true *Sybil*, and the lively Pourtraict of one represented by the $\tau\eta\ \kappa\alpha\mu\iota\omega\iota$ of *Homer*. The old Hag was in a pitiful bad plight and condition, in matter of the outward state and complexion of her Body, the ragged and tottred Equipage of her Person, in the point of Accoutrement, and beggarly poor Provision of Fare for her Diet and Entertainment; for she was ill apparelled, worse nourished, Toothless, Blear-ey'd,
30 Crook-shoulder'd, snotty, her Nose still dropping, and her self still drooping, faint, and pithless. Whilst in this wofully wretched case she was making ready for her Dinner, Porridge of wrinkled green Colworts, with a bit skin of yellow Bacon, mixed with a twice before cooked sort of watrish, unsavoury Broath, extracted out of bare and hollow Bones. *Epistemon* said, By the Cross of a Groat, we are to blame, nor shall we get from her any Responce at all, for we have not brought along with us the *Branch of Gold*. I have (quoth
40 *Panurge*) provided pretty well for that, for here I have

it within my Bag, in the substance of a Gold Ring, accompanied with some fair Pieces of small Money. No sooner were these Words spoken, when *Panurge* coming up towards her, after the Ceremonial performance of a profound and humble Salutation, presented her with six Neats-Tongues dried in the Smoke, a great Butter-pot full of fresh Cheese, a Boracho furnished with good Beverage, and a Rams Cod stored with Single Pence newly coyned: At last he, with a low Curtsie, put on her *Medical* Finger a pretty handsom Golden-Ring, whereinto was right artificially incased a precious Toadstone of *Beausse*. This done, in few words, and very succinctly did he set open and expose unto her the motive Reason of his coming, most civilly and courteously entreating her, that she might be pleased to vouchsafe to give him an ample and plenary Intelligence, concerning the future good luck of his intended Marriage.

The Old Trot for a while remained silent, pensive and girning like a Dog, then, after she had set her withered Breech upon the bottom of a Bushel, she took into her Hands three old Spindles, which when she had turned and whirled betwixt her Fingers very diversly, and after several fashions, she pryed more narrowly into, by the tryal of their points; the sharpest whereof she retained in her hand, and threw the other two under a Stone Trough; after this, she took a pair of Yarn Windles, which she nine times unintermittedly veered, and frisked about, then at the ninth revolution or turn, without touching them any more, maturely perpending the manner of their motion, she very demurely waited on their repose and cessation from any farther stirring. In sequel whereof, she pull'd off one of her wooden Pattens, put her Apron over her Head, as a Priest uses to do his *Amice*, when he is going to sing *Mass*, and with a kind of antick, gaudy, party-colour'd String, knit it under her Neck. Being thus covered and muffled, she whiffed off a lusty good Draught out of the Borache, took three several Pence forth of the Ram Cod Fob, put them into so many

Walnut-shells, which she set down upon the bottom of a Feather-pot; and then, after she had given them three Whisks of a Broom Besom a-thwart the Chimney, casting into the Fire half a Bevin of long Heather, together with a Branch of dry Laurel, she observed with a very hush, and coy silence, in what form they did burn, and saw, that although they were in a flame, they made no kind of noise, or crackling din, hereupon she gave a most hideous and horribly
10 dreadful shout, muttering betwixt her Teeth some few barbarous words, of a strange termination.

This so terrified *Panurge*, that he forthwith said to *Epistemon*, The Devil mince me into a *Gally-mafsy*, if I do not tremble for fear. I do not think but that I am now enchanted; for *she uttereth not her Voice in the terms of any Christian Language*. O look, I pray you, how she seemeth unto me, to be by three full spans higher than she was, when she began to hood herself with her Apron.

What meaneth this restless wagging of her slouchy
20 Chaps? What can be the signification of the uneven shrugging of her hulchy Shoulders? To what end doth she quaver with her Lips, like a Monkey in the dismembring of a Lobster? My Ears through horror glow; ah! how they tingle. I think I hear the skreaking of *Proserpina*; the Devils are breaking loose to be all here. O the foul, ugly, and deformed Beasts! Let us run away! By the Hook of God, I am like to die for fear! I do not love the Devils; they vex me, and are unpleasant Fellows. Now let us fly, and betake
30 us to our heels. Farewel, *Gammer*; Thanks and Grammercy for your Goods. I will not marry, no, believe me, I will not; I fairly quit my Interest therein, and totally abandon and renounce it, from this time forward, even as much as at present. With this, as he endeavoured to make an escape out of the room, the *old Crone* did anticipate his flight, and make him stop; The way how she prevented him was this: whilst in her hand she held the Spindle, she flung out to a Back-yard close by her Lodge, where after she had peeled
40 off the Barks of an old Sycamore three several times,

she very summarily, upon eight Leaves which dropt from thence, wrote with the spindle-point some curt, and briefly couched Verses, which she threw into the Air, then said unto them, Search after them if you will; find them if you can, the fatal Destinies of your Marriage written in them

No sooner had she done thus speaking, when she did withdraw her self unto her lurking Hole, where, on the upper Seat of the Porch, she tucked up her Gown, her Coats and Smock, as high as her Arm-pits, and gave to them a full inspection of the *Noelandree*: which being perceived by *Panurge*, he said to *Epistemon*, Gods Bodekins, I see the *Sibyl's Hole*. She suddenly then bolted the Gate behind her, and was never since seen any more. They jointly ran in hast after the fallen and dispersed Leaves, and gathered them at last, though not without great labour and toyl, for the Wind had scattered them amongst the Thorn-bushes of the Valley. When they had ranged them each after other in their due Places, they found out their Sentence, as it is metrifised in this *Ocstatick*:

Thy Fame upheld,
Even so, so:
And she with Child
Of thee: No.
Thy Good End
Such she shall,
And slay thee, Friend
But not all.

CHAP. XVIII

*How PANTAGRUEL, and PANURGE did diversly
 Expound the Verses of the SIBYL of PANZOUST.*

THE Leaves being thus collected, and orderly disposed, *Epistemon* and *Panurge* returned to *Pantagruel's* Court, partly well pleased, and other part discontented: glad for their being come back, and vexed for the trouble they had sustained by the way, which they found to be craggy, rugged, stony, rough,

and ill adjusted. They made an ample and full Relation of their Voyage, unto *Pantagruel*; as likewise of the Estate and Condition of the *Sibyl*. Then having presented to him the Leaves of the *Sycamore*, they shew him the short and twattle Verses that were written in them. *Pantagruel* having read and considered the whole sum and substance of the Matter, fetch'd from his Heart a deep and heavy Sigh, then said to *Panurge*: You are now, forsooth, in a good taking, and have
10 brought your Hogs to a fine Market: the Prophesie of the *Sibyl* doth explain and lay out before us, the same very Predictions which have been denotated, foretold, and presaged to us by the Decree of the *Virgilian Lots*, and the Verdict of your own proper *Dreams*; to wit, that you shall be very much disgraced, shamed, and discredited by your Wife: for that she will make you a *Cuckold* in prostituting her self to others, being big with Child by another than you; will steal from you a great deal of your Goods, and will beat you, scratch, and
20 bruise you, even from plucking the Skin in apart from off you; will leave the Print of her Blows in some Member of your Body. You understand as much (answered *Panurge*) in the veritable Interpretation, and Expounding of recent Prophesies, as a Sow in the Matter of Spicery. Be not offended (Sir, I beseech you) that I speak thus boldly; for I find my self a little in Choler, and that not without cause, seeing it is the contrary that is true; take heed, and give attentive ear unto my words: The old Wife said, that as the
30 Bean is not seen till first it be unhuskt, and that its swad or hull be shaled, and *pilled* from off it: so is it that my Vertue and transcendent worth will never come by the *Mouth of Fame*, to be blazed abroad proportionable to the height, extent, and measure of the excellency thereof, until *preallably* I get a Wife, and make the full half of a married Couple. How many times have I heard you say, that the Function of a Magistrate, or Office of Dignity, discovereth the Merits, Parts and Endowments of the Person so ad-
40 vanced and promoted, and what is in him; that is to

say, we are then best able to judge aright of the Deservings of a Man, when he is called to the Management of Affairs: for when before he lived in a private Condition, we could have no more certain knowledge of him, than of a *Bean* within his *Husk*. And thus stands the first Article explained: otherways could you imagine, that the good Fame, Repute, and Estimation of an Honest Man, should depend upon the Tayl of a Whore?

Now to the meaning of the Second Article: My 10 Wife will be *with Child* (here lies the prime Felicity of Marriage) but not of me. Copsbody, that I do believe indeed: It will be of a pretty little Infant: O how heartily I shall love it! I do already dote upon it; for it will be my dainty Fedle-darling, my gentiel Dilliminion. From thenceforth no Vexation, Care, or Grief, shall take such deep impression in my Heart, how hugely great or vehement soever it otherways appear; but that it shall evanish forthwith, at the sight of that my future Babe; and at the hearing of the Chat 20 and Prating of its Childish Gibbrish: And blessed be the Old Wife. By my truly, I have a mind to settle some good Revenue or Pension upon her, out of the readiest Increase of the Lands of my *Salmigondinois*; not an inconstant, and uncertain Rent-seek, like that of witless, giddy-headed *Batchellors*, but sure and fixed, of the nature of the well-payd Incomes of *Regenting Doctors*.

If this Interpretation doth not please you, think you my Wife will *bear* me in her Flanks: Conceive with me, and be of me delivered, as Women use in Childbed to 30 bring forth their Young ones; so as that it may be said, *Panurge* is a second *Bacchus*, he hath been twice born; he is re-born, as was *Hipolytus*; as was *Proteus*, one time of *Thetis*; and secondly, of the Mother of the Philosopher *Apollonius*: as were the two *Palices*, near the Flood *Symethos* in Sicily; his Wife was big of Child with him. In him is renewed and begun again the *Palintocy* of the *Megariens*, and the *Palingenesie* of *Democritus*. Fie upon such Errors, to hear stuff of that nature, rends my Ears.

The words of the third Article are: *She will suck me at my best End*. Why not? that pleaseth me right well. You know the thing. I need not tell you, that it is my intercrural Pudding with one end. I swear and promise, that in what I can, I will preserve it sappy, full of juyce, and as well victualled for her use as may be; she shall not *suck* me, I believe, in vain, nor be destitute of her allowance; there shall her *justum* both in Peck and Lippy be furnish'd to the full eternally. You
10 expound this passage allegorically, and interpret it to Theft and Larceny. I love the Exposition, and the Allegory pleaseth me; but not according to the Sense whereto you stretch it. It may be that the Sincerity of the Affection which you bear me, moveth you to harbour in your Breast those refractory Thoughts concerning me, with a Suspition of my Adversity to come. We have this Saying from the Learned, *That a marvelously fearful thing is Love, and that true Love is never without fear*. But (Sir) according to my Judgment, you
20 do understand both of and by your self, that here *Stealth* signifieth nothing else, no more than in a thousand other places of Greek and Latin, Old and Modern Writings, but the sweet fruits of amorous Dalliance, which *Venus* liketh best, when reap'd in secret, and cull'd by fervent Lovers filchingly.

Why so? I pritheee tell: Because when the Feat of the Loose-Coat Skirmish happeneth to be done underhand and privily, between two well-disposed, athwart the Steps of a Pair of Stairs, lurkingly, and in covert,
30 behind a Suit of Hangings, or close hid and trussed upon an unbound Faggot, it is more pleasing to the Cyprian Goddess, (and to me also, I speak this without prejudice to any better, or more sound Opinion) than to perform that Culbusting Art, after the *Cynick* manner, in the view of the clear Sun-shine, or in a rich Tent, under a precious stately Canopy, within a glorious and sublime Pavilion, or yet on a soft Couch betwixt rich Curtains of Cloth of Gold, without affrightment, at long intermediate Respits, enjoying of
40 Pleasures and Delights a Belly-ful, all at great ease,

with a huge fly-flap Fan of Crimson Sattin, and a Bunch of Feathers of some *East-Indian* Ostrich, serving to give chase unto the Flyes all round about: whilst, in the Interim, the Female picks her Teeth with a stiff-Straw, pick'd even then from out of the bottom of the Bed she lies on.

If you be not content with this my Exposition, are you of the mind that my Wife will *suck* and sup me up, as People use to gulp and swallow Oysters out of the shell? Or as the *Cilician* Women, according to the ¹⁰ Testimony of *Dioscorides*, were wont to do the Grain of *Alkermes*? Assuredly that is an Error. Who seizeth on it, doth neither gulch up, nor swill down; but takes away what hath been packed up, catcheth, snatcheth, and plies the Play of *Hey pass, Repass*.

The Fourth Article doth imply, That my Wife will *flay* me, but *not all*. O the fine Word! You interpret this to beating Strokes and Blows. Speak wisely: Will you eat a Pudding? Sir, I beseech you to raise up your Spirits above the low-sized pitch of earthly ²⁰ Thoughts, unto that height of sublime Contemplation, which reacheth to the Apprehension of the Mysteries and Wonders of Dame Nature. And here be pleased to condemn your self, by a renouncing of those Errors which you have committed very grosly, and somewhat perversly, in expounding the Prophetick Sayings of the Holy *Sibyl*. You put the case (albeit I yield not to it) that by the Instigation of the Devil, my Wife should go about to wrong me, make me a Cuckold downwards to the very Breech, disgrace me ³⁰ otherways, steal my Goods from me, yea, and lay violently her Hands upon me; she nevertheless should fail of her Attempts, and not attain to the proposed end of her unreasonable Undertakings.

The Reason which induceth me hereto, is grounded totally on this last Point, which is extracted from the profoundest Privacies of a Monastick Pantheology, as good Friar *Arthur Wagtaile* told me once upon a *Monday* morning; as we were (if I have not forgot) eating a Bushel of Trotter-pies; and I ⁴⁰

remember well it rained hard: God gave him the good Morrow.

The Women at the beginning of the World, or a little after, conspired to *slay* the Men quick, because they found the Spirit of Mankind inclined to domineer it, and bear rule over them upon the face of the whole Earth; and in pursuit of this their Resolution, promised, confirmed, sworn and covenanted amongst them all, by the pure Faith they owe to the nocturnal
10 *Sacred Regimen*. But O the vain Enterprises of Women! O the great Fragility of that Sex Feminine! They did begin to *slay* the Man, or *kill* him, (as says *Catullus*) at that Member which of all the Body they loved best; to wit, the nervous and cavernous Cane, and that above five thousand years ago, yet have they not of that small part alone slayed any more till this hour but the Head: In meer despite whereof the *Jews* snip off that parcel of the Skin in Circumcision, choosing far rather to be called Clipyards, Raskals, than to be
20 *slayed* by Women, as are other Nations. My Wife, according to this Female Covenant, will *slay* it to me, if it be not so already. I heartily grant my consent thereto, but will not give her leave to *slay* it all: Nay, truly will I not, my noble King. Yea, but (quoth *Epistemon*) you say nothing of her most dreadful Cries and Exclamations, when she and we both saw the Lawrel-bough burn without yielding any noise or crackling. You know it is a very dismal Omen, an inauspicious sign, unlucky judice, and token formidable,
30 bad, disastrous, and most unhappy, as is certified by *Propertius*, *Tibullus*, the quick Philosopher *Porphyrus*, *Eustachius* on the *Iliads* of *Homer*, and by many others.

Verily, verily, (quoth *Panurge*) brave are the Allegations which you bring me, and Testimonies of two footed Calves. These Men were Fools, as they were Poets; and Dotards, as they were Philosophers; full of Folly, as they were of Philosophy

CHAP. XIX

*How PANTAGRUEL praiseth the Counsel of
Dumb Men.*

P*antagruel*, when this Discourse was ended, held for a pretty while his Peace, seeming to be exceeding sad and pensive, then said to *Panurge*, the malignant Spirit misleads, beguileth and seduceth you. I have read that in times past the surest and most veritable Oracles were not those which either were delivered in Writing, or utter'd by word of Mouth in speaking: For many times, in their Interpretation, right witty, learned and ingenious Men have been deceived thro' Amphibologies, Equivoks, and Obscurity of Words, ¹⁰ no less than by the brevity of their Sentences. For which cause *Apollo*, the God of Vaticination, was surnamed *ἄσφλας*. Those which were represented then by Signs and outward Gestures were accounted the truest and the most infallible. Such was the Opinion of *Heracitus*: And *Jupiter* did himself in this manner give forth in *Amon* frequently Predictions: Nor was he single in this Practice; for *Apollo* did the like amongst the *Assyrians*. His prophesying thus unto those People, moved them to paint him with a large long Beard, ²⁰ and Cloaths besecming an old settled Person, of a most posed, stayed and grave Behaviour; not naked, young and beardless, as he was pourtrayed most usually amongst the *Græcians*. Let us make trial of this kind of Fatidicency; and go you take Advice of some dumb Person without any speaking. I am content, (quoth *Panurge*). But, says *Pantagruel*, it were requisite that the Dumb you consult with be such as have been deaf from the hour of their Nativity, and consequently dumb; for none can be so lively, natural, and kindly ³⁰ dumb, as he who never heard.

How is it, (quoth *Panurge*) that you conceive this matter? If you apprehend it so, that never any spoke, who had not before heard the Speech of others, I will from that Antecedent bring you to infer very

logically a most absurd and paradoxical Conclusion. But let it pass; I will not insist on it. You do not then believe what *Hecstas* wrote of two Children, who at the special Command and Appointment of *Pyrametichus* King of *Egypt*, having been kept in a pretty Country Cottage, where they were nourished and entertained in a perpetual silence, did at last, after a certain long space of time, pronounce this word *Bec*, which in the *Phrygian* Language signifieth *Bread*.
10 Nothing less (quoth *Pantagruel*) do I believe, than that it is a meer abusing of our Understandings to give Credit to the words of those, who say that there is any such thing as a Natural Language. All Speeches have had their primary Origin from the Arbitrary Institutions, Accords and Agreements of Nations in their respective Condescendments to what should be noted and betokened by them. An Articulate Voice (according to the Dialecticians) hath naturally no signification at all; for that the sence and meaning thereof did
20 totally depend upon the good will and pleasure of the first Deviser and Imposer of it. I do not tell you this without a cause, for *Bartholus*, *Lib. 5. de Verb. Oblig.* very seriously reporteth, that even in his time there was in *Cugubia* one named *Sir Nello de Gabriels*, who although he by a sad mischance became altogether deaf, understood nevertheless every one that talked in the *Italian* Dialect howsoever he expressed himself; and that only by looking on his external Gestures, and casting an attentive Eye upon the divers motions of his
30 Lips and Chaps. I have read, I remember also, in a very literate and eloquent Author, that *Turidates* King of *Armenia*, in the days of *Nero*, made a Voyage to *Rome*, where he was received with great Honour and Solemnity, and with all manner of Pomp and Magnificence: Yea, to the end there might be a sempiternal Amity and Correspondence preserved betwixt him and the Roman Senate; there was no remarkable thing in the whole City which was not shown unto him.
40 At his Departure the Emperor bestowed upon him

many ample Donatives of an inestimable Value: And besides, the more entirely to testifie his Affection towards him, heartily intrusted him to be pleased to make choice of any whatsoever thing in *Rome* was most agreeable to his Fancy, with a Promise juramentally confirmed, That he should not be refused of his Demand. Thereupon, after a suitable Return of Thanks for a so gracious Offer, he required a certain *Jack-pudding*, whom he had seen to act his part most egregiously upon the Stage, and whose meaning (albeit so he knew not what it was he had spoken) he understood perfectly enough by the Signs and Gesticulations which he had made. And for this Suit of his, in that he asked nothing else, he gave this Reason, That in the several wide and spacious Dominions, which were reduced under the Sway and Authority of his Sovereign Government, there were sundry Countries and Nations much differing from one another in Language, with whom, whether he was to speak unto them, or give any Answer to their Requests, he was always²⁰ necessitated to make use of divers sorts of *Truchmen* and Interpreters: Now with this Man alone, sufficient for supplying all their places, will that great Inconveniency hereafter be totally removed; seeing he is such a fine Gesticulator, and in the Practice of *Chirology*, an Artist so compleat, expert and dextrous, that with his very Fingers he doth speak. Howsoever you are to pitch upon such a dumb Bone as is deaf by Nature, and from his Birth; to the end that his Gestures and Signs may be the more lively and truly Prophetick, and not³⁰ counterfeit by the intermixture of some adulterate Lustre and Affectation. Yet whether this dumb Person shall be of the Male or Female Sex is in your Option, lieth at your Discretion, and altogether dependeth on your own Election.

I would more willingly (quoth *Panurge*) consult with and be advised by a dumb Woman, were it not that I am afraid of two things. The first is, That the greater part of Women, whatever it be that they see, do always represent unto their Fancies, think and imagine, that⁴⁰

it hath some relation to the surted entring of the
 vexedly *Itz'z'-l'z'*, and grassing in the Cleft of the
 overturned Tier, the quick-set Imp of the Pin of
 Copulation. Whatever Signs, Shews or Gestures we
 shall make, or whatever our Behaviour, Carriage or
 Demeanour shall happen to be in their view and
 Presence, they will interpret the whole in reference
 to the act of *Itz'z'-l'z'*, and the cultivating
 Exercise, by which means we shall be abusively dis-
 10 appointed of our Designs, in regard that she will take
 all our Signs for nothing else but Tokens and Repre-
 sentations of our Desire to entice her unto the Lists
 of a *Cyrtian* Combat, or *Casvenconny* Shirmish.

Do you remember what hapned at *Rome* two hun-
 dred and threescore Years after the Foundation
 thereof? A young *Roman* Gentleman encountering by
 chance at the Foot of Mount *Celion* with a beautiful
Latin Lady named *Petena*, who from her very Cradle
 upwards had always been both deaf and dumb, very
 20 civilly asked her, (not without a *Chironomatick*.
Italianising of his Demand, with various Jectigation
 of his Fingers, and other Gesticulations, as yet cus-
 tomary amongst the Speakers of that Country) what
 Senators in her Descent from the top of the Hill she
 had met with going up thither. For you are to con-
 ceive, that he knowing no more of her Deafness than
 Dumbness, was ignorant of both. She in the mean
 time, who neither heard nor understood so much as
 one word of what he had said, streight imagin'd, by
 30 all that she could apprehend in the lovely Gesture
 of his manual Signs, that what he then required of
 her was, what her self had a great mind to, even that
 which a Young Man doth naturally desire of a Woman.
 Then was it, that by Signs (which in all occurrences of
 Venerial Love are incomparably more attractive,
 valid icacious than Words) she beckned to him
 to z with her to her House, which when
 he ne, she drew him aside to a privy Room,
 ar , made a most lively alluring Sign unto him,
 40 to that the Game did please her. Whereupon,

without any more Advertisement, or so much as the uttering of one Word on either side, they fell to, and bringuardised it lustily.

The other Cause of my being averse from consulting with dumb Women is, that to our Signs they would make no answer at all, but suddenly fall backwards in a divarication posture, to intimate thereby unto us the reality of their consent to the supposed motion of our tacit Demands. Or if they should chance to make any contre-signs responsory to our Propositions, they ¹⁰ would prove so foolish, impertinent, and ridiculous, that by them our selves should easily judge their thoughts to have no excursion beyond the dussling Academy. You know very well how at *Croquante*, when the religious Nun, sister *Fatbum*, was made big with Child by the young *Stify-Stantor*, her Pregnancy came to be known, and she cited by the *Abbess*, and in a full Convention of the Convent, accused of Incest. Her excuse was, That she did not consent thereto, but that it was done by the violence and impetuous force ²⁰ of the Friar *Stify-stand-to't*. *Hereto* the *Abbess* very austerely replying, Thou naughty wicked Girl, why didst thou not cry, a Rape, a Rape, then should all of us have run to thy Succour. Her answer was, That the Rape was committed in the *Dorter*, where she durst not cry, because it was a place of sempiternal Silence. But (quoth the *Abbess*) thou roguish Wench, why didst not thou then make some sign to those that were in the next Chamber beside thee? To this she answered, That with her Buttocks she made a sign unto them, ³⁰ as vigorously as she could, yet never one of them did so much as offer to come to her help and assistance. But (quoth the *Abbess*) thou scurvy Baggage, why didst thou not tell it me immediately after the perpetration of the Fact, that so we might orderly, regularly, and canonically have accused him? I would have done so, had the case been mine, for the clearer manifestation of mine Innocency. I truly, Madam, would have done the like with all my heart and soul, (quoth Sister *Fatbum*) but that fearing I ⁴⁰

should remain in Sin, and in the hazard of Eternal Damnation, if prevented by a sudden Death, I did confess my self to the Father Fryar before he went out of the Room, who for my Penance, enjoyned me not to tell it, or reveal the matter unto any. It were a most enormous and horrid Offence, detestable before God and the Angels, to reveal a Confession: such an abominable Wickedness would have possibly brought down fire from Heaven, wherewith to have burnt
 10 the whole Nunnery, and sent us all headlong to the bottomless Pit, to bear company with *Corah*, *Dathan*, and *Abiram*. You will not (quoth *Pantagruel*) with all your Jestings make me laugh; I know that all Monks, Fryars, and Nuns had rather violate and infringe the highest of the Commandments of God, than break the least of their Provincial Statutes.

Take you therefore *Goatsnose*, a Man very fit for your present purpose; for he is, and hath been, both dumb and deaf from the very remotest Infancy of
 20 his Childhood.

CHAP. XX

How GOATSNÖSE by signs maketh answer to PANURGE.

Goatsnose being sent for, came the day thereafter to *Pantagruel's* Court; at his arrival to which *Panurge* gave him a fat Calf, the half of a Hog, two Punchions of Wine, one Load of Corn, and thirty Franks of small Money: Then having brought him before *Pantagruel*, in presence of the Gentlemen of the Bedchamber, he made this sign unto him. He yawned a long time, and in yawning made without his mouth with the thumb of his right hand the figure of the Greek Letter *Tau*
 30 by frequent reiterations. Afterwards he lifted up his Eyes to wards, then turned them in his Head like a in the painful fit of an absolute Birth, in d he did cough and sigh exceeding h is done, after that he had made demonstra-
 40 want of his Codpiece, he from under his shirt

took his Placket-racket in a full gripe, making it therewithal clack very melodiously betwixt his Thighs; then no sooner had he with his Body stooped a little forwards, and bowed his left Knee, but that immediately thereupon holding both his Arms on his Breast, in a loose faintlike Posture, the one over the other, he paused a-while. *Goatsnose* looked wistly upon him, and having heedfully enough viewed him all over, he lifted up into the Air his left Hand, the whole fingers whereof he retained fist-ways closed together, ¹⁰ except the Thumb and the Fore-finger, whose Nails he softly joyned and coupled to one another. I understand (quoth *Pantagruel*) what he meaneth by that sign: It denotes *marriage*, and withal the number *thirty*, according to the Profession of *Pythagorians*; you will be *married*. Thanks to you (quoth *Panurge*) in turning himself towards *Goatsnose*, my little Sewer, pretty Masters-mate, dainty Baily, curious Sergeant-Marshal, and jolly Catchpole-leader. Then did he lift higher up than before his said left Hand, stretching out all ²⁰ the five Fingers thereof, and severing them as wide from one another as he possibly could get done. Here (says *Pantagruel*) doth he more amply and fully insinuate unto us, by the Token which he sheweth forth of the *Quinary number*, that you shall be *married*. Yea, that you shall not only be affianced, betrothed, wedded, and *married*, but that you shall furthermore cohabit, and live jollily and merrily with your Wife; for *Pythagoras* called *five* the *Nuptial Number*, which together with *marriage*, signifieth the *Consummation* of ³⁰ Matrimony, because it is composed of a *ternary*, the first of the odd, and *binary*, the first of the even Numbers, as of a Male and Female knit and united together. In very deed it was the fashion of old in the City of *Rome* at Marriage Festivals to light *five* wax Tapers, nor was it permitted to kindle any more at the magnifick Nuptials of the most Potent and Wealthy; nor yet any fewer at the penurious Weddings of the Poorest and most Abject of the World. Moreover in times past, the Heathen or *Paynims* implored the Assistance of ⁴⁰

five Deities, or of one helpful (at least) in *five* several good Offices to those that were to be married: Of this sort were the Nuptial *Jove*, *Juno*, President of the Feast, the fair *Venus*, *Pitho* the Goddess of Eloquence and Perswasion, and *Diana*, whose aid and succour was required to the labour of Child-bearing. Then shouted *Panurge*, O the gentle *Goatsnose*, I will give him a Farm near *Gnais*, and a Wind-mill hard by *Mirebalais*. Hereupon the dumb Fellow
10 sneezeth with an impetuous vehemency, and huge concussion of the Spirits of the whole Body, withdrawing himself in so doing with a jerting turn towards the left hand. By the Body of a Fox new slain (quoth *Pantagruel*) what is that? this maketh nothing for your advantage; for he betokeneth thereby that your marriage will be inauspicious and unfortunate. This sneezing (according to the Doctrine of *Terpsion*) is the *Socratick* Demon; if done towards the right side, it imports and portendeth, that boldly, and with all
20 assurance, one may go whither he will, and do what he listeth, according to what deliberation he shall be pleased to have thereupon taken: his entries in the beginning, progress in his proceedings, and success in the events and issues will be all lucky, good, and happy. The quite contrary thereto is thereby implied and presaged, if it be done towards the left. You (quoth *Panurge*) do take always the matter at the worst, and continually, like another *Davus*, casteth in new disturbances and obstructions; nor ever yet did I
30 know this old paultry *Terpsion* worthy of citation, but in points only of Cosenage and Imposture. Nevertheless (quoth *Pantagruel*) *Cicero* hath written I know not what to the same purpose in his *Second Book of Divination*.

Panurge then turning himself towards *Goatsnose* made this sign unto him. He inverted his Eye-lids upwards, wrinched his Jaws from the right to the left side, and drew forth his Tongue half out of his Mouth; this done, he posited his left Hand wholly open (the mid-finger wholly excepted, which was perpendicularly placed
40 upon the Palm thereof) and set it just in the room

where his Codpiece had been. Then did he keep his right Hand altogether shut up in a fist, save only the Thumb, which he streight turned backwards directly under the right Arm-pit, and settled it afterwards on that most eminent part of the Buttocks which the *Arabs* call the *Allatim*. Suddenly thereafter he made this interchange, he held his right Hand after the manner of the left, and posited it on the place wherein his Codpiece sometime was, and retaining his left Hand in the form and fashion of the right, he placed it upon his *Allatim*: this altering of Hands did he reiterate nine several times; at the last whereof, he reseated his Eyelids into their own first natural position. Then doing the like also with his Jaws and Tongue, he did cast a squinting look upon *Goatsnose*, diddering and shivering his Chaps, as Apes use to do now-a-days, and Rabbits, whilst almost starved with Hunger, they are eating Oats in the Sheaf.

Then was it that *Goatsnose* lifting up into the Air his right Hand wholly open and displayed, put the Thumb thereof, even close unto its first Articulation, between the two third Joints of the middle and ring Fingers, pressing about the said Thumb thereof very hard with them both, and whilst the remainent Joints were contracted and shrunk in towards the Wrist, he stretched forth with as much straitness as he could, the fore and little fingers. That Hand thus framed and disposed of, he laid and posited upon *Panurge's* Navel, moving withal continually the aforesaid Thumb, and bearing up, supporting, or under-propping that Hand upon the above specified, and fore and little Fingers, as upon two Leggs. Thereafter did he make in this posture his Hand by little and little, and by degrees and pauses, successively to mount from athwart the Belly to the Stomach, from whence he made it to ascend to the Breast, even upwards to *Panurge's* Neck, still gaining ground, till having reached his Chin he had put within the concave of his Mouth his aforementioned Thumb: then fiercely brandishing the whole Hand, which he made to rub and grate against

his Nose, he heaved it further up, and made the fashion, as if with the Thumb thereof he would have put out his Eyes. With this *Panurge* grew a little angry, and went about to withdraw, and rid himself from this ruggedly untoward dumb Devil. But *Goatsnose* in the mean time prosecuting the intended purpose of his *Prognosticatory Rites*, etc, touched very rudely with the above-mentioned shaking Thumb, now his Eyes, then his Forehead, and after that, the borders
10 and corners of his Cap. At last *Panurge* cried out, saying, Before God, Master-Fool, if you do not let me alone, or that you will presume to vex me any more, you shall receive from the best hand I have a Mask, wherewith to cover your rascally scoundred Face, you paultry shitten Varlet. Then said Fryar *Jhon*, He is deaf, and doth not understand what thou sayest unto him. *Bullibellock*, make sign to him of a hail of Fisticuffs upon the Muzzle.

What the Devil (quoth *Panurge*) means this busie
20 restless Fellow? What is it that this Polypragmonetick Ardeloine to all the Fiends of Hell doth aim at? he hath almost thrust out mine Eyes, as if he had been to potch them in a Skillet with Butter and Eggs, by God, *da Jurandi*, I will feast you with flirts and raps on the Snout, interlarded with a double row of bobs and finger flipings? Then did he leave him in giving him by way of *Salute* a Volley of Farts for his Farewel. *Goatsnose* perceiving *Panurge* thus to slip away from him, got before him, and by meer strength enforcing
30 him to stand, made this sign unto him. He let fall his right Arm towards his Knee on the same side as low as he could, and raising all the fingers of that Hand into a close fist past his dexterer Thumb betwixt the foremost and mid-fingers thereto belonging. Then scrubbing and swindging a little with his left Hand alongst, and upon the uppermost in the very bought of the Elbow of the said dexter Arm, the whole Cubit thereof by leisure fair, and softly, at these thumpatory warnings, did raise and elevate it self even to the Elbow,
40 and above it, on a suddain did he then let it fall down

as low as before: and after that, at certain intervals and such spaces of time, raising and abasing it, he made a shew thereof to *Panurge*. This so incensed *Panurge*, that he forthwith lifted his Hand to have stricken him the dumb Royster, and given him a sound whirret on the Ear, but that the respect and reverence which he carried to the Presence of *Pantagruel* restrained his Choler, and kept his Fury within bounds and limits. Then said *Pantagruel*, If the bare signs now vex and trouble you, how much more grievously will you be perplexed and disquieted with the real things, which by them are represented and signified? All Truths agree, and are consonant with one another; this dumb Fellow Prophesieth and Foretelleth that you will be *married, cuckolded, beaten and robbed*. As for the marriage (quoth *Panurge*) I yield thereto, and acknowledge the verity of that point of his Prediction; as for the rest I utterly abjure and deny it: and believe Sir, I beseech you, if it may please you so to do, that *in the matter of Wives and Horses, never a Man was predestinated to a better Fortune than I.*

CHAP. XXI

How PANURGE consulteth with an old French Poet, named RAMINAGROBIS.

I Never thought (said *Pantagruel*) to have encountered with any Man so headstrong in his Apprehensions, or in his Opinions so wilful, as I have found you to be, and see you are. Nevertheless, the better to clear and extricate your Doubts, let us try all courses, and leave no stone unturn'd, nor wind unsailed by. Take good heed to what I am to say unto you, the *Swans*, which are Fouls consecrated to *Apollo*, never chant but in the hour of their approaching Death, especially in the *Meander Flood*, which is a River that runneth along some of the Territories of *Phrygia*. This I say, because *Elianus* and *Alexander Myndius* write, that they had seen several Swans in other Places die, but never heard

any of them sing, or chant before their Death. However, it passeth for current, that the imminent death of a Swan is presaged by his foregoing Song, and that no Swan dieth until preallably he have Sung.

After the same manner *Poets*, who are under the Protection of *Apollo*, when they are drawing near their latter end, do ordinarily become Prophets, and by the inspiration of that God sing sweetly, in vaticinating things which are to come. It hath been likewise told to me frequently, That old decrepit Men upon the Brinks of *Chancer's* Banks, do usher their Disease with a disclosure, all at ease (to those that are desirous of such Informations) of the determinate and assured truth of future Accidents and Contingencies. I remember also, that *Aristophanes*, in a certain Comedy of his, calleth Folks *Sibyls*, 'Ο ὅτι γὰρ οὐκ οἴσθηται, for as when being upon a Peer by the Shore, we see afar off Mariners, Seafaring Men, and other Travellers amongst the curled Waves of *Azure Thetis* within their Ships, we then consider them in silence only, and seldom proceed any further than to wish them a happy and prosperous Arrival: but when they do approach near to the Haven, and come to wet their Keels within their Harbour, then both with words and gestures we salute them, and heartily congratulate their Access safe to the Port wherein we are our selves. Just so the Angels, Heroes, and good Demons (according to the Doctrin of *Platonicks*) when they see Mortals drawing near unto the Harbour of the Grave, as the most sure and calmest Port of any, full of Repose, Ease, Rest, Tranquility; free from the Troubles and Sollicitudes of this tumultuous and tempestuous World; then is it that they with alacrity hale and salute them, Cherish and Comfort them, and speaking to them lovingly, begin even then to bless them with Illuminations, and to communicate unto them the abstrusest Mysteries of Divination. I will not offer here to confound your Memory by quoting antick Examples of *Isaac*, of *Jacob*, of *Patroclus* towards *Hector*, of *Hector* towards *Achilles*, of *Polymnester* towards *Agamemnon*, of *Hecuba*, of the

Rhodian renowned by *Possidonius*, of *Calanus* the Indian towards *Alexander* the Great, of *Orodes* towards *Mazen-
tius*, and of many others, it shall suffice for the present,
that I commemorate unto you the learned and valiant
Knight and Cavalier *William* of *Ballay*, late Lord of
Langey, who died on the Hill of *Tarara*, the Tenth of
January, in the *Climacterick* Year of his Age, and of our
Supputation 1543. according to the *Roman* Account.
The last three or four hours of his Life he did employ
in the serious utterance of a very pithy Discourse, 10
whilst with a clear Judgment and Spirit void of all
Trouble, he did foretel several important Things,
whereof a great deal is come to pass, and the rest we
wait for. Howbeit, his *Prophesties* did at that time seem
unto us somewhat strange, absurd, and unlikely;
because there did not then appear any sign of efficacy
enough to engage our Faith to the Belief of what he
did prognosticate.

We have here, near to the Town of *Villomer*, a Man
that is both *Old* and a *Poet*, to wit *Raminagrobis*, who 20
to his Second Wife espoused my Lady *Broadsow*, on
whom he begot the fair *Basoche*, it hath been told me,
he is a dying, and so near unto his latter end, that he is
almost upon the very last moment, point, and article
thereof; repair thither as fast as you can, and be ready
to give an attentive Ear to what he shall *chant* unto
you: it may be, that you shall obtain from him what
you desire, and that *Apollo* will be pleased, by his
means, to clear your scruples. I am content (quoth
Panurge) let us go thither *Epistemon*, and that both 30
instantly and in all hast, lest otherways his Death pre-
vent our coming. Wilt thou come along with us,
Fryar Jhon? Yes, that I will, (quoth *Fryar Jhon*) right
heartily to do thee a Courtesie, my Billy-ballocks; for
I love thee with the best of my Milt and Liver. There-
upon, incontinently, without any further lingring to
the way, they all three went, and quickly thereafter
(for they made good speed) arriving at the Poetical
Habitation, they found the jolly Old Man, albeit in
the Agony of his Departure from this World, looking 40

is the last both of May and of me) with a great deal of labour, toyl and difficulty, chased out of my House a rabble of filthy, unclean, and plaguily pestilentious Rake-hells, black Beasts, dusk, dun, white, ash-colour'd, speckled, and a foul Vermine of other hues, whose obtrusive importunity would not permit me to die at mine own ease: for by fraudulent and deceitful pricklings, ravenous, Harpy-like graspings, waspish stings, and such-like unwelcome Approaches, forged in the Shop of I know not what kind of Insatiabilities; they went about to withdraw, and call me out of those sweet Thoughts, wherein I was already beginning to repose myself, and acquiesce in the Contemplation and Vision; yea, almost in the very touch and tast of the Happiness and Felicity which the good God hath prepared for his faithful Saints and Elect in the other Life, and State of Immortality. Turn out of their Courses, and eschew them, step forth of their ways, and do not resemble them; mean while, let me be no more troubled by you, but leave me now in silence, I beseech you.

CHAP. XXII

How PANURGE Patrocيناتes and Defendeth the Order of the Begging Fryars.

PAnurge, at his issuing forth of Raminagrobis's Chamber, said, as if he had been horribly affrighted, By the Vertue of God, I believe that he is an *Heretick*, the Devil take me, if I do not; he doth so villanously rail at the *Mendicant Fryars*, and *Jacobins*; who are the two Hemispheres of the Christian World; by whose Gyronomonick Circumbilvaginations, as by two Celi-vagous Filopendulums, all the Autonomatick Metagrobolism of the *Romish Church*, when tottering and emblustricated with the Gobble gabble Gibbrish of this odious Error and Heresie, is homocentrically poised. But what harm, in the Devil's Name, have these poor Devils the *Capucins* and *Minims* done unto him? Are not these beggarly Devils sufficiently wretched already? Who can imagine that these poor Snakes, the very Extracts of *Ichthyophagy*, are not

that *what he was to tell, would either come to pass, or not*: And such is truly the Style of all prudently presaging Prognosticators. He was, nevertheless (quoth *Panurge*) so unfortunately misadventurous in the Lot of his own Destiny, that *Juno* thrust out both his eyes.

Yes, (answer'd *Epistemon*) and that meerly out of a spight and spleen, for having pronounced his award more veritably than she, upon the Question which was merrily proposed by *Jupiter*. But (quoth *Panurge*) what Arch-Devil is it that hath possest this Master *Raminagrobis*, that so unreasonably, and without any occasion, he should have so snappishly and bitterly inveighed against these poor honest Father *Jacobins*, *Minors*, and *Minims*? It vexeth me grievously, I assure you; nor am I able to conceal my indignation. He hath transgressed most enormously; his Soul goeth infallibly to thirty thousand Panniers-full of Devils.

I understand you not (quoth *Epistemon*) and it disliketh me very much, that you should so absurdly and perversely interpret that of the Fryar *Mendicants*, which by the harmless *Poet* was spoken of black Beasts, dun, and other sorts of other coloured Animals. He is not in my opinion, guilty of such a sophistical and fantastick Allegory, as by that Phrase of his to have meant the *Begging Brothers*; he in down right Terms speaketh absolutely and properly of Fleas, Punies, Handworms, Flyes, Gnats, and other such-like scurvy Vermine, whereof some are black, some dun, some ash-coloured, some tawny, and some brown and dusky, all noysome, molesting, tyrannous, cumbersome, and displeasing Creatures, not only to sick and diseased Folks, but to those also who are of a sound, vigorous, and healthful Temperament and Constitution. It is not unlike, that he may have the *Ascarids*, and the *Lumbricks* and Worms within the Intrails of his Body. Possibly doth he suffer (as is frequent and usual amongst the *Ægyptians*, together with all those who inhabit the *Erythrean* Confines, and dwell along the Shores and Coasts of the Red Sea) some sour prickings, and smart stingings in his Arms and Legs

of these little speckled Dragons, which the *Arabians* call *Medea*. You are to blame for offering to expound his Words otherways, and wrong the ingenuous *Poet*, and outrageously abuse and miscall the said Fraters, by an imputation of baseness undeservedly laid to their charge. We still should in such-like Discourses of fatiloquent Soothsayers, interpret all things to the best. Will you teach me (quoth *Panurge*) how to discern Flies among Milk, or shew your Father the way how
10 to beget Children: He is, by the Vertue of God, an errant *Hereticke*, a resolute fermal *Hereticke*; I say, a rooted combustible *Hereticke*, one as fit to burn as the little wooden Clock at *Rochel*. His Soul goeth to Thirty thousand Carts-full of Devils. Would you know whither? Cocksboddy, my Friend, streight under *Proserpina's* Close-stool, to the very middle of the self-same infernal Pan, within which she, by an excrementitious evacuation, voideth the fecal stuff of her stinking Clysters, and that just upon the left side of the great Cauldron of
20 three fathom height, hard by the Claws and Talons of *Lucifer*, in the very darkest of the passage which leadeth towards the Black Chamber of *Demigorgon*. Oh the Villain!

CHAP. XXIII

*How PANURGE maketh the motion of a Return
to RAMINAGROBIS.*

LET us return, quoth *Panurge*, not ceasing, to the uttermost of our Abilities, to ply him with wholesome Admonitions, for the furtherance of his Salvation. Let us go back for God's sake, let us go, in the Name of God: it will be a very meritorious Work, and of great Charity in us to deal so in the matter, and
30 provide so well for him, that albeit he come to lose both Body and Life, he may at least escape the risk and danger of the eternal Damnation of his Soul. We will by our holy perswasions, bring him to a sence and feeling of his Escapes, induce him to acknowledge his

Faults, move him to a cordial Repentance of his Errors, and stir up in him such a sincere Contrition of Heart for his Offences, as will prompt him with all earnestness to cry Mercy, and to beg Pardon at the Hands of the good *Fathers*, as well of the absent, as of such as are present: Whereupon we will take Instrument formally and authentically extended, to the end he be not, after his Decease, declared an *Heretick*, and condemned, as were the *Hobgoblins of the Priest's Wife of Orleans*, to the undergoing of such Punishments, 10 Pains and Tortures, as are due to, and inflicted on those that inhabit the horrid Cells of the infernal Regions; and withal encline, instigate, and perswade him to bequeath and leave in Legacy (by way of an amends and satisfaction for the outrage and injury done) to those good *Religious Fathers*, throughout all the Convents, Cloysters and Monastries of this Province, many *Bribes*, a great deal of *Mass-singing*, store of *Obits*, and that sempiternally, on the Anniversary Day of his Decease, every one of them all be furnished 20 with a quintuple Allowance: and that the great Borrachoe, replenished with the best Liquor, trudge apace along the Tables, as well of the young Duckling Monkito's, Lay-Brothers, and lowermost degree of the Abbey-Lubbarbs as of the Learned Priests, and Reverend Clerks. The very meanest of the Novices, and Initiants unto the Order being equally admitted to the benefit of those Funerary and Obsequial Festivals, with the aged Rectors, and professed Fathers; this is the surest ordinary means, whereby 30 from God he may obtain forgiveness.

Ho, ho, I am quite mistaken, I digress from the purpose, and fly out of my Discourse, as if my Spirits were a wool-gathering. The Devil take me, if I go thither. Vertue, God, the Chamber is already full of Devils. O what a swindging, thwacking Noise is now amongst them! O the terrible Coyl that they keep! Harken, do you not hear the rustling thumping bustle of their Stroaks and Blows, as they scuffle with one another, like true Devils indeed, who shall gulp 40

that thy Money is marked with Crosses, and the Cross is an Enemy to Charms, the same may befall to thee, which not long ago happened to *Ihon Dodin*, Collector of the Excise of *Coudray*, at the Ford of *Vede*, when the Soldiers broak the Planks. This money'd Fellow meeting at the very Brink of the Bank of the Ford, with Fryar *Adam Crankcod*, a *Franciscan Observantin* of *Mirebeau*, promised him a new Frock, provided, that in the transporting of him over the Water, he would bear him upon his Neck and Shoulders, after the ¹⁰ manner of carrying dead Goats: for he was a lusty, strong-limb'd, sturdy Rogue.

The Condition being agreed upon, Friar *Crankcod* trusseth himself up to his very Ballocks, and layeth upon his Back like a fair little Saint *Christopher*, the load of the said Supplicant *Dodin*, and so carry'd him gayly and with a good Will; as *Aeneas* bore his Father *Anchises* through the Conflagration of *Troy*, singing in the mean while a pretty *Ave maris Stella*. When they were in the very deepest place of all the Foord, a little ²⁰ above the Master-wheel of the Water-Mill, he asked if he had any Coin about him. Yes, (quoth *Dodin*) a whole Bag full; and that he needed not to mistrust his Ability in the performance of the Promise, which he had made unto him concerning a new Frock. How! (quoth Friar *Crankcod*) thou knowest well enough, that by the express Rules, Canons and Injunctions of our Order, we are forbidden to carry on us any kind of Money: Thou art truly unhappy, for having made me in this point to commit a heinous Trespass. Why didst ³⁰ thou not leave thy Purse with the Miller? Without fail thou shalt presently receive thy Reward for it; and if ever hereafter I may but lay hold upon thee within the Limits of our Chancel at *Mirebeau*, thou shalt have the *Miserere* even to the *Vitulos*. With this suddenly discharging himself of his Burthen, he throws me down your *Dodin* headlong.

Take Example by this *Dodin*, my dear Friend Friar *John*, to the end that the Devils may the better carry thee away at thine own ease. Give me thy Purse. ⁴⁰

Carry no manner of Cross upon thee. Therein lieth an evident and manifestly apparent Danger: For if you have any Silver coined with a Cross upon it, they will cast thee down headlong upon some Rocks; as the Eagles use to do with the Tortonses for the breaking of their Shells, as the bald Pate of the Poet *Eschilus* can sufficiently bear witness. Such a Fall would hurt thee very sore my Sweet Bully, and I would be sorry for it; or otherways they will let thee fall, and tumble down
10 into the high swollen Waves of some capacious Sea, I know not where; but I warrant thee far enough hence, (as *Icarus* fell) which from thy Name would afterwards get the Denomination of the *Funnelian* Sea.

Secondly, Out of Debt: For the Devils carry a great liking to those that are out of Debt. I have sore felt the experience thereof in mine own particular; for now the lecherous Varlets are always wooing me, courting me, and making much of me, which they never did when I was all to pieces. The Soul of one in Debt is
20 insipid, dry, and heretical altogether.

Thirdly, With the Cowl and *Domino de Grobis*, return to *Raminagrobis*, and in case, being thus qualify'd, Thirty Thousand Boats full of Devils forthwith come not to carry thee quite away, I shall be content to be at the charge of paying for the Pinte and Fagot. Now if for the more Security thou wouldst have some Associate to bear thee Company, let not me be the Comrade thou searchest for, think not to get a Fellow-Traveller of me; nay, do not, I advise thee for the best.
30 Get you hence; I will not go thither; the Devil take me if I go. Notwithstanding all the Fright that you are in, (quoth Friar *Jhon*) I would not care so much, as might possibly be expected I should, if I once had but my Sword in my Hand. Thou hast verily hit the Nail on the Head, (quoth *Panurge*) and speakest like a Learned Doctor, subtile, and well skilled in the Art of Devilry.

At the time when I was a Student in the University of *Tolouse*, that same Reverend Father in the Devil,
40 *Picarris*, Rector of the Diabological Faculty, was wont

to tell us, that the Devils did naturally fear the bright glancing of Swords, as much as the Splendour and Light of the Sun. In confirmation of the Verity whereof he related this Story, That *Hercules* at his Descent into Hell to all the Devils of those Regions, did not by half so much terrifie them with his *Club* and *Lion's Skin*, as afterwards *Aeneas* did with his clear shining Armour upon him, and his Sword in his Hand well furbished and unruined, by the Aid, Counsel, and Assistance of the *Sybilla Cumana*. That was perhaps¹⁰ the reason why the Senior *Jhon Jacomo di Triculcio*, whilst he was a dying at *Chartres* called for his Cutlass, and died with a Drawn Sword in his Hand, laying about him alongst and athwart around the Bed, and every where within his reach, like a stout, doughty, valorous and Knight-like Cavaleer: By which resolute manner of Fence he scared away and put to flight all the Devils that were then lying in wait for his Soul at the passage of his Death. When the *Massorets* and *Cabalists* are asked, Why it is that none of all the²⁰ Devils do at any time enter into the Terrestrial Paradise? Their Answer hath been, is, and will be still, That there is a *Cherubin* standing at the Gate thereof with a Flame-like glistening Sword in his hand. Although to speak in the true *Diabological* Sence or Phrase of *Toledo*, I must needs confess and acknowledge, that veritably the Devils cannot be killed, or die by the stroke of a Sword. I do nevertheless avow and maintain, according to the Doctrine of the said *Diabology*, that they may suffer a Solution of Con-³⁰tinuity (as if with thy Shable thou shouldst cut athwart the Flamme of a burning Fire, or the gross opacous Exhalations of a thick and obscure Smoak) and cry out, like very Devils, at their Sense and Feeling of this Dissolution, which in real deed I must averr and affirm is devilishly painful, smarting and dolorous.

When thou scest the impetuous Shock of two Armies, and vehement Violence of the Push in their horrid Encounter with one another; dost thou think,⁴⁰

Bale-lasse, that so horrible a noise as is heard there proceedeth from the Voice and Shouts of Men? The dashing and joulting of Harnish? The clattering and clashing of Armies? The hacking and slashing of Battle-Axes? The jostling and crashing of Pikes? The bustling and breaking of Lances? The clamour and Shrieks of the Wounded? The sound and din of Drums? The Clangour and Shrilness of Trumpets? The neighing and rushing in of Horses? With the
10 fearful Claps and thundering of all sorts of Guns, from the Double Canon to the Pocket Pistol inclusively? I cannot, Goodly, deny, but that in these various things which I have rehearsed, there may be somewhat occasionative of the huge Yell and Tintamarre of the two engaged Bodies.

But the most fearful and tumultuous Coil and Stit, the terriblest and most boisterous Garboil and Hurry, the chiefest rustling *Black Santus* of all, and most principal Hurly Burly, springeth from the grievously
20 plangorous howling and lowing of Devils, who Pell-mell, in a hand-over-head Confusion, waiting for the poor Souls of the maimed and hurt Soldiery, receive unawares some Stroaks with Swords, and so by those means suffering a Solution of, and Division in the Continuity of their Aerial and Invisible Substances: As if some Lackey, snatching at the Lardslices, stuck in a piece of Roast-meat on the Spit, should get from Mr. *Greasyfist* a good rap on the Knuckles with a Cudgel, they cry out and shout like Devils. Even as
30 *Mars* did, when he was hurt by *Diomedes* at the Siege of *Troy*, who (as *Homer* testifieth of him) did then raise his Voice more horrifically loud, and sonorerously high, than ten thousand Men together would have been able to do. What maketh all this for our present purpose? I have been speaking here of well-furbished Armour and bright Shining Swords. But so is it not (Friar *Ihon*) with thy Weapon; for by a long discontinuance of Work, cessation from Labour, desisting
from making it officiate, and putting it into practice
40 wherein it had been formerly accustomed; and in a

word, for want of occupation, it is, upon my Faith, become more rusty than the Key-hole of an old Poudering-Tub. Therefore it is expedient that you do one of these two, either furbish your Weapon bravely, and as it ought to be, or otherwise have a care that in the rusty case it is in, you do not presume to return to the House of *Raminagrobis*. For my part, I vow I will not go thither, the Devil take me if I go.

CHAP. XXIV

How PANURGE consulteth with EPISTEMON.

HAVING left the Town of *Villomere*, as they were upon their return towards *Pantagruel*, *Panurge* in addressing his Discourse to *Epistemon*, spoke thus: My most ancient Friend and Gossip, thou seest the perplexity of my Thoughts, and knowest many Remedies for the removal thereof; art thou not able to help and succour me? *Epistemon* thereupon taking the Speech in hand, represented unto *Panurge*, how the open Voice and common Fame of the whole Country did run upon no other Discourse, but the derision and mockery of his new Disguise; wherefore his Counsel unto him was that he would in the first place be pleased to make use of a little *Hellebore*, for the purging of his Brain of that peccant humour, which thro' that extravagant and fantastick Mummery of his had furnished the People with a too just occasion of flouting and gibing, jeering and scoffing him; and that next he would resume his ordinary Fashion of Accoutrement, and go apparelled as he was wont to do. I am (quoth *Panurge*) my dear Gossip *Epistemon*, of a mind and resolution to Marry, but am afraid of being a Cuckold, and to be unfortunate in my Wedlock: For this cause have I made a Vow to young St. *Francis*, (who at *Plessiletours* is much revered of all Women, earnestly cried unto by them, and with great Devotion; for he was the First Founder of the Confraternity of good Men, whom they naturally covet, affect and long for)

to wear Spectacles in my Cap, and to carry no Cobpiece in my Breeches, until the present Inquietude and Perturbation of my Spirits be fully settled.

Truly (quoth *Egisteron*) that is a pretty jolly Vow, of Thirteen to a Dozen: It is a shame to you, and I wonder much at it, that you do not return unto your self, and recall your Senses from this their wild swarving, and straying abroad to that rest and stillness which becomes a vertuous Man. This whimsical
10 Conceit of yours brings me to the remembrance of a solemn Promise made by the *Shaghaired Argues*, who having in their Controversie against the *Lacedemonians* for the Terretory of *Lyree* lost the Battle, which they hoped should have decided it for their Advantage, vowed to carry never any hair on their Heads, till preallably they had recovered the loss of both their Honour and Lands. As likewise to the memory of the
20 Vow of a pleasant *Spaniard* called *Michel Doris*, who vowed to carry in his Hat a piece of the Shin of his Leg, till he should be revenged of him who had struck it off. Yet do not I know which of these two deserveth most to wear a Green and Yellow Hood with a Hares Ear tied to it, either the aforesaid vain-glorious *Champion*, or that *Enguerrant*, who having forgot the art and manner of writing Histories, set down by the *Samosatian* Philosopher, maketh a most tediously long Narrative and Relation thereof: For at the first reading of such a profuse Discourse, one would think it had
30 been broached for the introducing of a Story of great importance and moment concerning the waging of some formidable War, or the notable change and mutation of potent States and Kingdoms; but in conclusion, the World laugheth at the capricious *Champion*, at the *English-man* who had affronted him, as also at their Scribler *Enguerrant*, more driveling at the Mouth than a Mustard-pot. The Jest and Scorn thereof is not unlike to that of the Mountain of *Horace*, which by the Poet was made to cry out and lament most enormously as a Woman in the Pangs
40 and Labour of Child-birth, at which deplorable and

exorbitant Cries and Lamentations the whole Neighbourhood being assembled in expectation to see some marvellous monstrous Production, could at last perceive no other but the poultry ridiculous Mouse.

Your mousing (quoth *Panurge*) will not make me leave my musing why Folks should be so frumpishly disposed, seeing I am certainly perswaded that some flout, who merit to be flouted at; yet as my *Vow* imports so will I do. It is now a long time since, by *Jupiter Platos*, we did swear Faith and Amity to one another: Give me your Advice, and tell me your Opinion freely, Should I marry or no? Truly (quoth *Epistemon*) the case is hazardous, and the danger so eminently apparent, that I find myself too weak and insufficient to give you a punctual and peremptory resolution therein; and if ever it was true, the *Judgment* is difficult in matters of the *Medicinal Art*, what was said by *Hippocrates of Lango*, it is certainly so in this case. True it is, that in my Brain there are some rowling Fancies, by means whereof somewhat may be pitched upon of a seeming efficacy to the disintangling your mind of those dubious Apprehensions wherewith it is perplexed; but they do not thoroughly satisfie me. Some of the *Platonick* Sect affirm, that whosoever is able to see his proper *Genius*, may know his own Destiny. I understand not their Doctrine; nor do I think that you adhere to them; there is a palpable Abuse. I have seen the experience of it in a very curious Gentleman of the Country of *Estrangouere*. This is one of the Points. There is yet another not much better. If there were any Authority now in the Oracles of *Jupiter Ammon*; of *Apollo* in *Lebadia*, *Delphos*, *Delos*, *Cyrra*, *Palara*, *Tegires*, *Preneste*, *Lycia*, *Colophon*, or in the *Castalian Fountain* near *Antiochia* in *Syria*; between the *Branchidians*; of *Bacchus* in *Dodona*; of *Mercur*e in *Phares* near *Partras*; of *Apis* in *Egypt*; of *Serapis* in *Canorie*; of *Faunus* in *Menalia* and *Albunes* near *Tivoly*; of *Tiresias* in *Orchomenie*; of *Mosus* in *Silicia*; of *Orpheus* in *Lisbos*; and of *Trophonius* in *Lucadia*. I would in that case advise you, and possibly 40

not, to go thither for their Judgment concerning the Design and Enterprize you have in hand. But you know that they are all of them become as dumb as so many Fishes, since the *Advent* of that *Saviour King*, whose coming to this World hath made all Oracles and Prophecies to cease; as the approach of the Suns radiant Beams expelleth Goblins, Bugbears, Hob-thrushes, Broams, Schrieck Owl-Mates, Nightwalking Spirits, and Tenebrions. These now are gone; but
10 although they were as yet in continuance, and in the same Power, Rule and Request that formerly they were, yet would not I counsel you to be too credulous in putting any Trust in their Responses: Too many Folks have been deceived thereby. It stands furthermore upon Record, how *Agrippina* did charge the fair *Lollia* with the Crime of having interrogated the Oracle of *Apollo Clarius*, to understand if she should be at any time married to the Emperor *Claudius*; for which Cause she was first banished, and thereafter put
20 to a shameful and ignominious Death.

But (saith *Panurge*) let us do better; the *Ogygian* Islands are not far distant from the Haven of *Sammalo*: Let us, after that we shall have spoken to our King, make a Voyage thither. In one of these four *Isles*, to wit, that which hath its primest Aspect towards the Sun setting, it is reported, (and I have read in good Antick and Authentick Authors) that there reside many Soothsayers, Fortune-tellers, Vaticinators, Prophets, and Diviners of things to come; that *Saturn*
30 inhabiteth that place, bound with fair Chains of Gold, and within the Concavity of a Golden Rock, being nourished with Divine *Ambrosie* and *Nectar*, which are daily in great store and abundance transmitted to him from the Heavens by I do not know well what kind of Fowls (it may be that they are the same Ravens, which in the Deserts are said to have fed *St. Paul*, the first Hermit) he very clearly foretelleth unto every one, who is desirous to be certified of the condition of his Lot, what his Destiny will be, and what future
40 Chance the Fates have ordained for him: For the

Parques, or *Weerd Sisters* do not twist, spin, or draw out a Thread; nor yet doth *Jupiter* perpend, project, or deliberate any thing, which the good old Cœlestial Father knoweth not to the full, even whilst he is a sleep: This will be a very summary Abbreviation of our Labour, if we but hearken unto him a little upon the serious debate and canvassing of this my perplexity. That is (answered *Epistemon*) a Gullery too evident, a plain Abuse and Fib too fabulous. I will not go, not I, I will not go.

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CHAP. XXV

How PANURGE consulteth with HER TRIPPA.

NEvertheless, (quoth *Epistemon*, continuing his Discourse) I will tell you what you may do, if you will believe me, before we return to our King: Hard by here, in the *Brown-wheat-Island*, dwelleth *Her Trippa*; you know how by the Arts of Astrology, Geomancy, Chiromancy, Metopomancy, and others of a like stuff and nature, he foretelleth all things to come: Let us talk a little, and confer with him about your Business. Of that (answered *Panurge*) I know nothing: But of this much concerning him I am assured, that one day, and that not long since, whilst he was prating to the Great King, of Cœlestial, Sublime, and Transcendent Things, the Lackqueys and Footboys of the Court, upon the upper Steps of Stairs between two Doors, jumbled, one after another, as often as they listed, his Wife; who is passable fair, and a pretty snug Hussie. Thus he who seemed very clearly to see all Heavenly and Terrestrial Things without Spectacles, who discoursed boldly of Adventures past, with great confidence opened up present Cases and Accidents, and stoutly professed the presaging of all future Events and Contingencies, and was not able with all the Skill and Cunning that he had, to perceive the Bumbasting of his Wife, whom he reputed to be very chaste; and hath not till this hour, got Notice of any thing to the

20

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contrary. Yet let us go to him, seeing you will have it so: for surely we can never learn too much. They on the very next ensuing Day, came to *Her Trippa's* Lodging. *Panurge*, by way of Donative, presented him with a long Gown lined all thorough with Wolves-skins, with a short Sword mounted with a gilded Hilt, and covered with a Velvet Scabbard, and with fifty good single Angels: then in a familiar and friendly way did he ask of him his Opinion touching the Affair. At the
10 very first *Her Trippa* looking on him very wistly in the face, said unto him: Thou hast the Metoposcopy, and Physiognomy of a Cuckold; I say, of a notorious and infamous Cuckold. With this casting an eye upon *Panurge's* right Hand in all the parts thereof, he said, This rugged Draught which I see here, just under the Mount of *Jove*, was never yet but in the Hand of a Cuckold. Afterwards, he with a White Lead Pen,
• swiftly, and hastily drew a certain Number of diverse kinds of Points, which by Rules of Geomancy he
20 coupled and joyned together, then said, Truth it self is not truer, than that it is certain, thou wilt be a Cuckold, a little after thy Marriage. That being done, he asked of *Panurge* the Horoscope of his Nativity; which was no sooner by *Panurge* tendred unto him, than that, erecting a Figure, he very promptly and speedily formed and fashion'd a compleat Fabrick of the Houses of Heaven, in all their parts, whereof when he had considered the Situation and the Aspects in their Triplicities, he fetched a deep sigh, and said:
30 I have clearly enough already discovered unto you the Fate of your Cuckoldry, which is unavoidable, you cannot escape it; and here have I got of new a further assurance thereof, so that I may now hardily pronounce, and affirm without any scruple or hesitation at all, that thou wilt be a cuckold; that furthermore, thou wilt be beaten by thine own Wife, and that she will purloyn, filch, and steal of thy Goods from thee; for I find the *Seventh House*, in all its Aspects, of a malignant Influence, and every one of the
40 Planets threatning thee with Disgrace, according as

they stand seated towards one another, in relation to the Horned Signs of *Aries*, *Taurus*, and *Capricorn*: In the *Fourth House* I find *Jupiter* in a *Decadence*, as also in a *Tetragonal Aspect* to *Saturn*, associated with *Mercury*. Thou wilt be soundly pepper'd, my good honest fellow, I warrant thee. I will be (answered *Panurge*) a Plague rot thee, thou old Fool, and doating Sot, how graceless and unpleasant thou art.

When all Cuckolds shall be at a General Rendezvous, thou shouldst be their Standard-bearer. But whence comes this Caron-worm betwixt these two Fingers? This *Panurge* said, putting the Fore-finger of his Left-hand, betwixt the Fore and Mid-finger of the Right, which he thrust out towards *Her Trippa*, holding them open after the manner of two Horns, and shutting into a List his Thumb, with the other Fingers. Then in turning to *Epistemon*, he said, Lo here the true *Ollus* of *Martial*, who addicted and devoted himself wholly to the observing the Miseries, Crosses, and Calamities of others, whilst his own Wife, in the Interim, did keep an open Bawdy-house.

This Varlet is poorer than ever was *Irus*, and yet he is a proud, vaunting, arrogant, self-conceited, overweening, and more insupportable than Seventeen Devils, in one word, *Πτωχολάζωι*, which term of old was applied to the like beggarly strutting Coxcombs.

Come, let us leave this Madpash Bedlam, this hair-brain'd Fop, and give him leave to rave and dose his Belly-full, with his private and intimately acquainted Devils; who, if they were not the very worst of all the infernal Fiends, would never have daigned to serve such a knavish, barking Cur as this is. He hath not learnt the first Precept of Philosophy, which is, *Know thy self*. For whilst he braggeth and boasteth, that he can discern the least Mote in the Eye of another, he is not able to see the huge Block that puts out the sight of both his Eyes. This is such another *Polypragmon*, as is by *Plutarch* described. He is of the Nature of the *Lamian* Witches, who in foreign Places, in the Houses of Strangers, in Publick, and amongst the

have the Plots and Models all at hand ready for the purpose. By *Tyromancy*, whereof we make some Proof in a great *Brehemont* Cheese, which I here keep by me. By *Giromancy*, if thou shouldst turn round Circles, thou mightest assure thy self from me, that they would fall always on the wrong side. By *Sternomancy*, which maketh nothing for thy Advantage, for thou hast an ill-proportion'd Stomach. By *Libanomancy*, for the which we shall need but a little Frankincense. By *Gastromancy*, which kind of ven-¹⁰tral Fatiloquency was for a long time together used in *Ferrara* by Lady *Giacoma Rodogina*, the *Engastrimythian* Prophetess. By *Cephalomancy*, often practised amongst the *High-Germans*, in their boiling of an Asses Head upon burning Coals. By *Ceromancy*, where, by the means of Wax dissolved into Water, thou shalt see the Figure, Pourtrait, and lively Representation of thy future Wife, and of her Fredin Fredaliatory Belly thumping Blades. By *Capnomancy*; O the gallantest and most excellent of all Secrets! By *Axionomancy*,²⁰ we want only a Hatchet and a Jeat-stone to be laid together upon a quick Fire of hot Embers. O how bravely *Homer* was versed in the Practice hereof towards *Penelope's* Suitors! By *Onymancy*, for that we have Oyl and Wax. By *Tephromancy*, thou wilt see the Ashes thus aloft dispersed, exhibiting thy Wife in a fine Posture. By *Botanomancy*, for the nonce I have some few Leaves in reserve. By *Sicomancy*; O Divine Art in Fig-tree Leaves! By *Icthiomancy*, in ancient times so celebrated, and put in use by *Tiresias* and³⁰ *Polydamas*, with the like certainty of event as was tried of old at the *Dina-ditch* within that Grove consecrated to *Apollo*, which is in the Territory of the *Lycians*. By *Choiramancy*: Let us have a great many Hogs, and thou shalt have the Bladder of one of them. By *Cheromomancy*, as the Bean is found in the Cake at the *Epiphany* Vigil. By *Anthromancy*, practised by the *Roman* Emperor *Heliodorus*; it is somewhat irksom, but thou wilt endure in well enough, seeing thou art destined to be a Cuckold. By a *Sibylline Sticho-*⁴⁰

mancy. By *Onomatomancy*: How do they call thee! Chaw, turd; (quoth *Panurge*). Or yet by *Alectryomancy*. If I should here with a Compass draw a round, and in looking upon thee, and considering thy Lot, divide the Circumference thereof into four and twenty equal parts, then form a several Letter of the Alphabet upon every one of them; and lastly, posit a Barley-Corn or two upon each of these so disposed Letters, I durst promise upon my Faith and Honesty, 10 that if a young Virgin Cock be permitted to range alongst and athwart them, he should only eat the Grains which are set and placed upon these Letters, *A. Cuck.o.l.d. T.h.o.u. s.h.a.l.l. b.e.* And that as fauldically as under the Emperor *Valence*, most perplexedly desirous to know the Name of him who should be his Successor to the Empire, the Cock Vaticinating and Alectryomantick, ate up the Pickles that were posited on the Letters *T.h.e.o.d.* Or for the more certainty, will you have a trial of your Fortune 20 by the Art of *Aruspicy*? by *Augury*? or by *Extispicine*? By *Turdispicine*, quoth *Panurge*. Or yet by the Mystery of *Negromancy*? I will, if you please, suddenly set up again, and revive some one lately deceased, as *Apollonius* of *Tyan* did to *Achilles*, and the *Pythoniss* in the Presence of *Saul*; which Body so raised up, and requickned, will tell us the Sum of all you shall require of him; no more nor less than at the Invocation of *Ericho*, a certain defunct Person, foretold to *Pompy* the whole Progress and Issue of the fatal 30 Battle fought in the *Pharsalian* Fields? Or if you be afraid of the Dead, as commonly all Cuckolds are, I will make use of the Faculty of *Sciomancy*. Go, get thee gone, (quoth *Panurge*) thou Frantick Ass, to the Devil, and be buggered, filthy *Bordachio* that thou art, by some *Albanian*, for a Steeple-crown'd Hat. Why the Devil didst thou not counsel me as well to hold an Emerald, or the Stone of a *Hyena* under my Tongue? Or to furnish and provide my self with Tongues of Whoops, and Hearts of Green Frogs? Or to eat of the 40 Liver or Milt of some Dragon? To the end that by

those means I might, at the chanting and chirping of Swans and other Fowls, understand the Substance of my future Lot and Destiny, as did of old the Arabians in the Country of Mesopotamia? Fifteen Brace of Devils seize upon the Body and Soul of this horned Renegado, miscreant Cuckold, the Inchanter, Witch, and Sorcerer of Antichrist to all the Devils of Hell.

Let us return towards our King: I am sure he will not be well pleased with us, if he once come to get notice that we have been in the Kennel of this ²¹ muffled Devil. I repent my being come hither. I would willingly dispenſe with a Hundred Nobles, and Fourteen Yeomans, on condition that he who not long since did blow in the bottom of my Breeches, should instantly with his squirting Spittle inluminatè his Mustaches. O Lord God now! how the Villain hath besmoked me with Vexation and Anger, with Charms and Witchcraft, and with a terrible Coyl and Stir of Infernal and *Tartarian* Devils! The Devil take him: Say *Amen*; and let us go drink. I shall not have ²² any Appetite for my Victuals (how good Cheer soever I make) these two days to come, hardly these four.

CHAP. XXVI

How PANURGE consulteth with Friar IHON, of the FUNNELS.

PAnurge was indeed very much troubled in mind, and disquieted at the words of *Her Trippa*, and therefore as he passed by the little Village of *Hugmes*, after he had made his Address to Fryar *Ihon*, in pecking at, rubbing and scratching his own left Ear, he said unto him, Keep me a little jovial and merry, my dear and sweet Bully, for I find my Brains altogether metagrabolized and confounded, and my Spirits in a ²³ most dunsical puzzle at the bitter talk of this Devilish, Hellish, Damned Fool: Harken, my dainty Cod,

Mellow C.

Suborned C.

Speckled C.

Lead-coloured C.

Desired C.

Finely metall'd C.

Knurled C.

Stuffed C.

Arabian-like C.

Trusted up, Grey-	Burning C.	Palpable C.
hound-like C	Thwacking C.	Barbable C.
Mounted C.	Urgent C.	Tragical C.
Steeled C	Han Isome C.	Transpontine C.
Diapred C.	Prompt C.	Digestive C.
Spotted C.	Fortunate C.	Active C.
Master C.	Boxewood C.	Vital C.
Seeded C.	Latten C.	Magistral C.
Lusty C.	Unbridled C.	Monichal C.
¹⁰ Jupped C.	Hooled C.	Subul C
Milked C.	Researched C.	Hammering C.
Calfeted C.	Incompassed C.	Clashing C.
Raised C.	Strouting out C.	Tingling C
Odd C.	Jolly C	Usual C
Steeled C.	Lavely C.	Exquisite C
Stale C.	Gerundive C.	Trim C.
Orange-tawny C.	Franked C.	Succulent C.
Imbroidered C.	Polished C.	Lactious C.
Glazed C.	Poudred Beef C.	Clammy C.
²⁰ Interlarded C.	Positive C.	Fat C.
Burger-like C.	Spated C.	High-priced C.
Impoudred C.	Bold C.	Requisite C.
Lbenized C.	Lavicious C.	Laycod C.
Brasiliated C.	Gluttonous C.	Hand-filling C.
Organized C.	Resolute C.	Insuperable C.
Passable C.	Cabbage-like C.	Agreeable C.
Trunkified C.	Courteous C.	Formidable C.
Furious C.	Fertul C.	Profitable C.
Packed C.	Whizzing C.	Notable C.
³⁰ Hooded C.	Neat C.	Musculous C.
Varnished C.	Common C.	Subsidiary C.
Renowned C.	Brisk C.	Satyrick C.
Matted C.	Quick C.	Repercussive C.
Genetive C.	Birelike C.	Convulsive C.
Gigantal C.	Parutional C.	Restorative C.
Oval C.	Patronymick C.	Masculinating C.
Claustral C.	Cockney C.	Incarnative C.
Viril C.	Auromercuriated	Sigillative C.
Stayed C.	C.	Sallying C.
⁴⁰ Massive C.	Robust C.	Plump C.
Manual C.	Appetizing C.	Thundering C.
Absolute C.	Succourable C.	Lechering C.
Well-set C.	Redoubtable C.	Fulminating C.
Genel C.	Affable C.	Sparkling C.
Turkish C.	Memorable C.	Ramming C.

Lusty C.	Soft C.	Slasht C.
Houshold C.	Wild C.	Hamed C.
Pretty C.	Renewed C.	Leisurely C.
Astrolabian C.	Quaint C.	Cut C.
Algebraical C.	Starting C.	Smooth C.
Venust C.	Fleshy C.	Depending C.
Aromatizing C.	Auxiliary C.	Independent C.
Trixy C.	New-vamped C.	Lingring C.
Paillard C.	Improved C.	Rapping C.
Gaillard C.	Malling C.	Reverend C. 10
Broaching C.	Sounding C.	Nodding C.
Adle C.	Batled C.	Disseminating C.
Syndicated C.	Burly C.	Affecting C.
Boulting C.	Seditious C.	Affected C.
Snorting C.	Wardian C.	Grapled C.
Pilfring C.	Protective C.	Stuffed C.
Shaking C.	Twinkling C.	Well-fed C.
Bobbing C.	Able C.	Flourished C.
Chiveted C.	Algoristical C.	Fallow C.
Fumbling C.	Odoriferous C.	Sudden C. 20
Topsiturvyng C.	Pranked C.	Grasp-ful C.
Raging C.	Jocund C.	Swillpow C.
Piled up C.	Routing C.	Crushing C.
Filled up C.	Purloynng C.	Creaking C.
Manly C.	Frolick C.	Dilting C.
Idle C.	Wagging C.	Ready C.
Membrous C.	Ruffling C.	Vigorous C.
Strong C.	Jumblng C.	Scoulking C.
Twin C.	Rumblng C.	Superlative C.
Belabouring C.	Thumping C.	Clashing C. 30
Gentil C.	Bumping C.	Wagging C.
Stirring C.	Cringeling C.	Scriplike C.
Confident C.	Berumpling C.	Encremaster'd C.
Nimble C.	Jogging C.	Bouncing C.
Roundheaded C.	Nobbing C.	Levelling C.
Figging C.	Touzing C.	Fly-flap C.
Helpful C.	Tumblng C.	Perinæ tegminal C.
Spruce C.	Fambling C.	Squat-Couching C.
Plucking C.	Overturning C.	Short-hung C. 40
Ramage C.	Shooting C.	Thehypogastrian C.
Fine C.	Culeting C.	Witness bearing C.
Fierce C.	Jagged C.	Testigerous C.
Brawny C.	Pinked C.	Instrumental C.
Compt C.	Arsiversing C.	
Repaired C.	Polished C.	

My Harebuzing Cod, and Buttockstirring Ballock, Fryar *Ihon*, my Friend: I do carry a singular respect unto thee, and honour thee with all my Heart, thy Counsel I hold for a choice and delicate Morsel, therefore have I reserved it for the last Bit. Give me thy Advice freely, I beseech thee; Should I marry or no? Fryar *Ihon* very merrily, and with a sprightly cheerfulness made this Answer to him: Marry, in the Devil's Name, Why not. What the Devil else shouldst thou do, but marry? Take thee a Wife, and furbish her Harnish to some tune: Swinge her Skin-coat, as if thou wert beating on Stock-fish, and let the repercussion of thy Clapper from her resounding Metal, make a Noise, as if a Double Peal of Chiming-Bells were hung at the Cremasters of thy Ballocks. As I say Marry, so do I understand, that thou shouldst fall to work as speedily as may be: yea, my meaning is, that thou oughtest to be so quick and forward therein, as on this same very day, before Sunset, to cause, proclaim thy
 20 Banes of Matrimony, and make provision of Bedsteads. By the Blood of a Hog's-pudding, till when wouldst thou delay the acting of a Husband's part? Dost thou not know, and is it not daily told unto thee, that the end of the World approacheth? We are nearer it by three Poles, and half a Fathom, then we were two days ago. The *Antichrist* is already born, at least it is so reported by many: the truth is, that hitherto the effects of his wrath have not reached further than to the scratching of his Nurse and Gover-
 30 nesses: his Nails are not sharp enough as yet, nor have his Claws attained to their full growth; he is little.

Crescat; Nos qui vivimus, multiplicemur. It is written so, and it is holy stuff, I warrant you: The truth whereof is like to last as long as a Sack of Corn may be had for a Penny, and a Punction of pure Wine for Threepence. Would thou be content to be found with thy Genitories full in the Day of Judgment? *Dum veneris judicari.* Thou hast (quoth *Panurge*) a right, clear, and neat Spirit, Fryar *Ihon*, my Metropolitan Cod; thou
 40 speakest in very deed pertinently, and to purpose:

That belike was the reason which moved *Leander* of *Abydos* in *Asia*, whilst he was swimming through the *Hellespontick* Sea, to make a Visit to his Sweetheart *Hero* of *Sestus* in *Europe*, to pray unto *Neptune*, and all the other Marine Gods, thus:

*Now, whilst I go, have pity on me,
And at my back returning drown me.*

He was loath, it seems, to die with his Cods overgorged: He was to be commended, therefore do I promise, that from henceforth no Malefactor shall by Justice be executed within my Jurisdiction of *Salmigondinois*, who shall not, for a day or two at least before, be permitted to culbut, and foraminate, Onocrotal-wise, that there remain not in all his vessels, to write a great Greek Y; such a precious thing should not be foolishly cast away; he will perhaps therewith beget a Male, and so depart the more contentedly out of this Life, that he shall have left behind him one for one.

CHAP. XXVII

*How Fryar IHON merrily, and sportingly
wauwelleth PANURGE.*

BY Saint *Rigomer* (quoth Fryar *Ihon*) I do advise thee to nothing, (my dear Friend *Panurge*) which I would not do my self, were I in thy place: only have a special care, and take good heed thou soulder well together the Joynts of the double backed and two bellied Beast, and fortifie thy Nerves so strongly, that there be no discontinuance in the Knocks of the *Venerian* thwacking, else thou art lost, poor Soul: for if there pass long intervals betwixt the Priapising Feats, and that thou make an intermission of too large a time, that will befall thee, which betides the Nurses, if they desist from giving suck to Children, they lose their Milk; and if continually thou do not hold thy Aspersory Tool in exercise, and keep thy Mental going, thy *Lactinician* Nectar will be gone, and it will serve

thee only as a Pipe to piss out at, and thy Cods for a Wallet of lesser value than a Beggars Scrip. This is a certain truth I tell thee, Friend, and doubt not of it; for my self have seen the sad experiment thereof in many, who cannot now do what they would, because before they did not what they might have done. *Ex desuetudine amittuntur Privilegia.* Non-usage oftentimes destroys ones Right, say the learned Doctors of the Law: therefore, my Billy, entertain as well as possibly thou canst, that *Hypogastrian*, lower sort of Troglodytick People, that their chief pleasure may be placed in the case of sempiternal labouring. Give order that henceforth they live not like idle Gentlemen, idle upon their Rents and Revenues, but that they may work for their Livelihood, by breaking ground within the *Paphian* Trenches. Nay truly (answered *Panurge*) Fryar *Ihon*, my left Ballock, I will believe thee, for thou dealest plain with me, and fallest down-right square upon the business, without going about the Bush with
20 frivolous circumstances, and unnecessary reservations. Thou with the splendour of a piercing Wit, hast dissipated all the louring Clouds of anxious Apprehensions and Suspicions, which did intimidate and terrifie me: therefore the Heavens be pleased to grant to thee, at all She-conflicts, a stiff-standing Fortune. Well then, as thou hast said, so will I do, I will, in good Faith, Marry; in that point there shall be no failing, I promise thee, and shall have always by me pretty Girls clothed with the Name of my Wives
30 Waiting-Maids, that lying under thy Wings, thou mayest be Night-Protector of their Sister-hood.

Let this serve for the first part of the Sermon. Hearken (quoth Fryar *Ihon*) to the Oracle of the Bells of *Varenes*; What say they? I hear and understand them (quoth *Panurge*) their Sound is by my Thirst, more uprightly fatidical, then that of *Jove's* Great Kettles in *Dodona*. Hearken; *Take thee a Wife, take thee a Wife, and marry, marry, marry: for if thou marry, thou shalt find good therein, herein, here in a Wife*
40 *thou shalt find good; so marry, marry.* I will assure thee,

that I shall be married, all the Elements invite and prompt me to it: let this Word be to thee a Brazen Wall, by diffidence not to be broken thorough. As for the Second part of this our Doctrine: Thou seemest in some measure to mistrust the readiness of my Paternity, in the practising of my Placket-Racket within the *Aphrodisian* Tennis-Court at all times fitting, as if the stiff God of Gardens were not favourable to me. I pray thee, favour me so much as to believe, that I still have him at a beck, attending always my Commandments, docile, obedient, vigorous, and active in all things, and every-where, and never stubborn or refractory to my will or pleasure.

I need no more, but to let go the Reins, and slacken the Leash, which is the Bellypoint, and when the Game is shewn unto him, say, Hey, *Jack*, to thy Booty, he will not fail even then to flesh himself upon his Prey, and tuzle it to some purpose. Hereby you may perceive, although my future Wife were as unsatiable and gluttonous in her Voluptuousness, and the Delights of Venery, as ever was the Empress *Messalina*, or yet the Marchioness in *England*; and I desire thee to give credit to it, that I lack not for what is requisite to overloy the Stomach of her Lust, but have wherewith aboundingly to please her.

I am not ignorant that *Salomon* said, who indeed of that matter speaketh Clerk-like, and learnedly: as also how *Aristotle* after him declared for a truth, That for the greater part, the Lechery of a Woman is ravenous and unsatisfiable: nevertheless, let such as are my Friends, who read those passages, receive from me for a most real verity, that I for such a *gill*, have a fit *Jack*; and that, if Womens things cannot be satiated, I have an Instrument indefatigable; and Implement as copious in the giving, as can in craving be their *Vade Mecums*. Do not here produce ancient Examples of the *Paragons* of *Paillardise*, and offer to match with my Testiculatory Ability, the *Priapean* Prowess of the fabulous Fornicators, *Hercules*, *Proculus*, *Cæsar*, and *Mahomet*, who in his *Alchoran* doth vaunt, that in his

Gods he had the vigour of Threescore Bully Ruffians: but let no zealous Christian trust the Rogue, the filthy ribald Rascal is a Lyar. Shall thou need to urge Authorities, or bring forth the Instance of the *Indian Prince*, of whom *Theophrastus*, *Plinius*, and *Athenæus* testifie, that with the help of a certain Herb, he was able, and had given frequent Experiments thereof, to toss his sinewy Piece of Generation, in the Act of carnal Concupiscence, above Threescore and ten times in the space of Four and twenty hours. Of that I believe nothing, the number is supposititious, and too prodigally foisted in: Give no Faith unto it, I beseech thee, but pritheer trust me in this, and thy credulity therein shall not be wronged; for it is true, and *Probatum est*, that my Pioneer of Nature, the sacred *Ithyphallian* Champion, is of all stiff-intruding Blades the primest: Come hither my Ballochette, and hearken. Didst thou ever see the Monk of *Castres* Cowl? when in any House it was laid down, whether openly in view of all, or covertly out of the sight of any, such was the ineffable Vertue thereof for excitating and stirring up the people of both Sexes unto Lechery, that the whole Inhabitants and Indwellers, not only of that, but likeways of all the circumjacent places thereto, within three Leagues around it, did suddenly enter into Rut, both Beasts and Folks, Men and Women, even to the Dogs and Hogs, Rats and Cats.

I swear to thee, that many times heretofore I have perceived, and found in my *Codpiece* a certain kind of Energy, or efficacious Vertue, much more irregular, and of a greater Anomaly, then what I have related: I will not speak to thee either of House or Cottage, nor of Church or Market, but only tell thee, that once at the Representation of the *Passion*, which was acted at Saint *Mexents*, I had no sooner entred within the Pit of the Theater, but that forthwith, by the vertue and occult property of it, on a sudden all that were there, both Players and Spectators, did fall into such an exorbitant Temptation of Lust, that there was not Angel, Man, Devil, nor Deviless, upon the place, who

would not then have Bricollitched it with all their Heart and Soul.

The Prompter forsook his Copy, he who played *Michael's* part, came down to rights, the Devils issued out of Hell, and carried along with them most of the pretty little Girls that were there; yea, *Lucifer* got out of his Fetters; in a word: Seeing the huge Disorder, I disparked my self forth of that inclosed place, in imitation of *Cato the Censor*, who perceiving by reason of his presence, the *Floralian* Festivals out of order,¹⁰ withdrew himself.

CHAP. XXVIII

How Friar IHON comforteth PANURGE in the doubtful matter of Cuckoldry.

I Understand thee well enough, said Friar *Ihon*; but *time makes all things plain*. The most durable Marbre or Porphyre is subject to Old Age and Decay. Though for the present thou possibly be not weary of the Exercise, yet is it like, I will hear thee confess a few years hence, that thy Cods hang dangling downwards for want of a better Truss. I see thee waxing a little hoar-headed already; thy Beard by the Distinctions of grey, white, tawny and black, hath to my thinking²⁰ the resemblance of a Map of the Terrestrial Globe, or Geographical Cart. Look attentively upon, and take Inspection of what I shall show unto thee. Behold there *Asia*, here are *Tygris* and *Euphrates*: Lo there *Africk*; here is the Mountain of the *Moon*, yonder thou mayest perceive the Fenny Marsh of *Nilus*. On this side lieth *Europe*: Dost thou not see the Abby of *Tileme*? This little Tuft, which is altogether white, is the *Hyperborean Hills*. By the thirst of my Throple, Friend, when Snow is on the Mountains, I say the³⁰ Head and the Chin, there is not then any considerable Heat to be expected in the Valleys and Low-Countries of the Codpiece. By the Kibes of thy Heels (quoth *Panurge*) thou dost not understand the Topicks. When

Snow is on the tops of the Hills, Lightning, Thunder, Tempest, Whirlwinds, Storms, Hurricanes, and all the Devils of Hell rage in the Valleys. Wouldst thou see the experience thereof, go to the Territory of the *Svixers*, and earnestly perpend with thy self there the Situation of the Lake of *Wendelberlick*, about four Leagues distant from *Berne*, on the *Svix*-side of the Land. Thou twittest me with my Grey Heirs, yet considerest not how I am of the Nature of Leeks, 10 which with a white Head carry a green, fresh, streight, and vigorous Tail.

The truth is nevertheless, (why should I deny it) that I now and then discern in my self some indicative Signs of Old Age. Tell this, I pritheer, to no body, but let it be kept very close and secret betwixt us two; for I find the Wine much sweeter now, more savoury to my taste, and unto my Palate of a better relish than formerly I was wont to do; and withal, besides mine accustomed manner, I have a more dreadful Appre- 20 hension than I ever heretofore have had of lighting on *bad Wine. Note and observe that this doth argue and portend I know not what of the *West* and *Occident* of my time, and signifieth that the *South* and *Meridian* of mine Age is past. But what then? My Gentle Companion, that doth but betoken that I will hereafter drink so much the more. That is not, the Devil hale it, the thing that I fear; nor is there where my Shoo pinches. The thing that I doubt most, and have greatest reason to dread and suspect is, that through 30 some long absence of our King *Pantagrue* (to whom I must needs bear Company, should he go to all the Devils of *Barathrum*) my future Wife shall make me a Cuckold. This is, in truth, the long and the short on't: For I am by all those whom I have spoke to menac'd and threatned with a Horned Fortune; and all of them affirm, it is the Lot to which from Heaven I am predestinated. Every one (answered Friar *Ihon*) that would be a Cuckold, is not one: If it be thy Fate to be hereafter of the number of that *Horned Cattle*, then may 40 I conclude with an *Ergo*, thy Wife will be beautiful,

and *Ergo*, thou wilt be kindly used by her: Likewise with this *Ergo* thou shalt be blissed with the fruition of many Friends and Well-willers; And finally with this other *Ergo* thou shalt be saved, and have a place in *Paradise*. These are Monachal Topicks and Maxims of the Cloyster: Thou mayst take more liberty to sin: Thou shalt be more at ease than ever: There will be never the less left for thee, nothing diminished, but thy Goods shall increase notably: And if so be it was preordinated for thee, wouldst thou¹⁰ be so impious as not to acquiesce in thy Destiny? Speak thou jaded Cod,

Faded C.	Crestfallen C.	Puff-pasted C.
Mouldy C.	Felled C.	St. Anthonified
Musty C.	Fleeted C.	C.
Paultery C.	Cloyed C.	Untriped C.
Senseless C.	Squeezed C.	Blasted C.
Foundred C.	Resty C.	Cut off C.
Distempred C.	Pounded C.	Beveraged C.
Berayed C.	Loose C.	Scarified C.
Inveigled C.	Coldish C.	Dasht C.
Dangling C.	Peckled C.	Slasht C.
Stupid C.	Churned C.	Infeebled C.
Seedless C.	Filiped C.	Whore-hunting
Soaked C.	Singlefied C.	C.
Lowting C.	Begrimed C.	Deteriorated C.
Discouraged C.	Wrinkled C.	Chil C.
Surfeited C.	Fainted C.	Scrupulous C.
Peevish C.	Extenuated C.	Crazed C.
Translated C.	Grim C.	Tasteless C.
Forlorn C.	Wasted C.	Hacked C.
Unsavoury C.	Inflamed C.	Flaggy C.
Worm-eaten C.	Unhinged C.	Scrubby C.
Overtolled C.	Scurfie C.	Drained C.
Miserable C.	Stradling C.	Haled C.
Steeped C.	Putrefied C.	Lolling C.
Kneaded with	Maimed C.	Drenched C.
cold Water C.	Overlechered C.	Burst C.
Appealant C.	Druggely C.	Stirred up C.
Swagging C.	Mitified C.	Mitred C.
Withered C.	Goat-ridden C.	Pedling furnished
Broken reined C.	Weakned C.	C.
Defective C.	Asse-ridden C.	Rusty C.

20

30

40

Exhausted C.	Pacified C.	Botched C.
Perplexed C.	Blunted C.	Dejected C.
Unhelved C.	Rangling tatted C.	Jagged C.
Fizled C.	Rooted out C.	Pining C.
Leapron C.	Contive C.	Deformed C.
Beused C.	Hailed on C.	Maschieved C.
Spadonick C.	Cuffed C.	Cobled C.
Boughty C.	Buffeted C.	Imbused C.
Mealy C.	Whurreted C.	Ransacked C.
10 Wrangling C.	Robbed C.	Despised C.
Gangreened C.	Neglected C.	Mangy C.
Crustisen C.	Lame C.	Alased C.
Ragged C.	Confused C.	Supine C.
Quelled C.	Unsavoury C.	Mended C.
Bragodochio C.	Overthrown C.	Dismayed C.
Beggarly C.	Boulted C.	Harsh C.
Trepanned C.	Trod under C.	Beaten C.
Bedusked C.	Desolate C.	Barred C.
Emasculated C.	Declining C.	Abandoned C.
20 Corked C.	Sunching C.	Confounded C.
Transparent C.	Sorrowful C.	Lowtish C.
Vile C.	Murthered C.	Born down C.
Antidated C.	Matachun-like C.	Spurred C.
Chopped C.	Besotted C.	Abashed C.
Pinked C.	Customerless C.	Unseasonable C.
Cup-classified C.	Minceed C.	Opprest C.
Fruitless C.	Exulcerated C.	Grated C.
Riven C.	Patched C.	Falling away C.
Pursie C.	Stupified C.	Smalcut C.
30 Fusty C.	Annihilated C.	Disordered C.
Jadish C.	Spent C.	Lattised C.
Fistulous C.	Foiled C.	Ruined C.
Languishing C.	Aguish C.	Exasperated C.
Maleficiated C.	Disfigured C.	Rejected C.
Hectick C.	Disabled C.	Belammed C.
Worn out C.	Forcedless C.	Fabricitant C.
Ill-favoured C.	Censured C.	Perused C.
Duncified C.	Cut C.	Emasculated C.
Moderated C.	Rifled C.	Roughly handled C.
40 Paralytick C.	Undone C.	Examined C.
Degraded C.	Corrected C.	Crakt C.
Benumbed C.	Slit C.	Waiward C.
Bat-like C.	Skittish C.	Hagled C.
Part-shotten C.	Spungy C.	Gleaning C.
Sun-burnt C.		

Ill-favoured C.	Disquieted C.	Stunned C.
Pulled C.	Besysted C.	Barren C.
Drooping C.	Confounded C.	Wretched C.
Faint C.	Hooked C.	Feeble C.
Parched C.	Diverous C.	Cast down C.
Paultry C.	Wearied C.	Stopped C.
Cankred C.	Sad C.	Kept under C.
Void C.	Cross C.	Stubborn C.
Vexed C.	Vain-glorious C.	Ground C.
Bestunk C.	Poor C.	Retchless C. 10
Crooked C.	Brown C.	Weather-beaten C.
Brabbling C.	Shrunkin C.	Flayed C.
Rotten C.	Abhorred C.	Bauld C.
Anxious C.	Troubled C.	Tossed C.
Clouted C.	Scornful C.	Flapping C.
Tired C.	Dishonest C.	Cleft C.
Proud C.	Reproved C.	Meagre C.
Fractured C.	Cocketed C.	Dumpified C.
Melancholy C.	Filthy C.	Supprest C. 20
Coxcomby C.	Shred C.	Hagged C.
Base C.	Chawned C.	Jawped C.
Bleaked C.	Short-winded C.	Havocked C.
Detested C.	Branchless C.	Astonished C.
Diaphanous C.	Chapped C.	Dulled C.
Unworthy C.	Failing C.	Slow C.
Checked C.	Deficient C.	Plucked up C.
Mangled C.	Lean C.	Constipated C.
Turned over C.	Consumed C.	Blown C.
Harried C.	Used C.	Blockify'd C. 30
Flawed C.	Puzled C.	Pommeled C.
Froward C.	Allayed C.	All-to-be mawl'd C.
Ugly C.	Spoiled C.	Fallen away C.
Drawn C.	Clagged C.	Unlucky C.
Riven C.	Palsey-strucken C.	Steril C.
Distasteful C.	Amazed C.	Beshitten C.
Hanging C.	Bedunsed C.	Appeased C.
Broken C.	Extirpated C.	Caitive C.
Limber C.	Banged C.	Woful C. 40
Effeminate C.	Stripped C.	Unseemly C.
Kindled C.	Hoary C.	Heavy C.
Evacuated C.	Winnowed C.	Weak C.
Grieved C.	Decayed C.	Prostrated C.
Carking C.	Disastrous C.	Uncomely C.
Disorderly C.	Unhandsom C.	
Empty C.		

will provide well enough, or there shall not be one stick of Wood within five hundred Leagues about me, whereof to make a Cudgel. In good Faith (Fryar *Ihon*) I speak now seriously unto thee, I think it will be my best not to marry: Harken to what the Bells do tell me, now that we are nearer to them: *Do not Marry, Marry not, not, not, not, not; Marry, Marry not, not, not, not, not: If thou Marry, thou wilt miscarry, carry carry, thou'lt repent it, resent it, sent it: If thou Marry, thou a Cuck-old, a Cou-cou-Cuckoe, Cou-cou-Cuckold thou shalt be.* By ¹⁰ the worthy Wrath of God, I begin to be angry; this *Campanilian* Oracle fretteth me to the Guts, a *March-Hare* was never in such a Chaff as I am. O how I am vexed! you Monks and Fryars of the Cowl-pated and Hood-poll'd Fraternity, have you no Remedy nor Salve against this Malady of Grassing Horns in Heads? Hath Nature so abandoned Human-kind, and of her help left us so destitute, that married Men cannot know how to sail through the Seas of this mortal Life, and be safe from the Whirlpools, Quicksands, Rocks ²⁰ and Banks that lie alongst the Coast of Cornwall.

I will (said Fryar *Ihon*) shew thee a way, and teach thee an Expedient, by means whereof thy Wife shall never make thee a Cuckold without thy knowledge, and thine own consent. Do me the favour, I pray thee, (quoth *Panurge*) my pretty, soft, downy Cod; now tell it, *Billy*, tell it, I beseech thee. Take (quoth Fryar *Ihon*) *Hans Carvel's* Ring upon thy Finger, who was the King of *Melinda's* chief Jeweller; besides that, this *Hans Carvel* had the Reputation of being very ³⁰ skilful and expert in the Lapidary's Profession, he was a studious, learned, and ingenious Man, a Scientifick Person, full of Knowledge, a great Philosopher, of a sound Judgment, of a prime Wit, good Sence, clear spirited, an honest Creature, Courteous, Charitable, Giver of Alms, and of a Jovial Humour, a Boon Companion, and a Merry Blade, if ever there was any in the World: He was somewhat Gorbellied, had a little Shake in his Head, and in effect unwieldy of his Body; in his Old Age he took to Wife the Bailiff of *Concordat's* ⁴⁰

Daughter, a young, fair, jolly, gallant, spruce, frisk, brisk, neat, feat, smug, compt, quaint, gay, fine, trixy, trim, decent, proper, graceful, handsome, beautiful, comly; and kind, a little too much to her Neighbours and Acquaintance.

Hereupon it fell out, after the expiring of a scantling of Weeks, that Master *Carzel* became as jealous as a Tygar, and entred into a very profound suspicion that his new-marry'd Gixy did keep a Buttock-stirring with others: To prevent which inconveniency, he did tell her many tragical Stories of the total Ruine of several Kingdoms by Adultery; did read unto her the Legend of chaste Wives; then made some Lectures to her in the praise of the choice Virtue of Pudicity, and did present her with a Book in Commendation of Conjugal Fidelity wherein the Wickedness of all Licentious Women was odiously detested; and withal, he gave her a Chain enrich'd with pure Oriental Sapphires. Notwithstanding all this, he found her
20 always more and more enclined to the reception of her Neighbour Cope-Mates, that day by day his Jealousie increased; in sequel whereof, one night as he was lying by her, whilst in his Sleep the rambling Fancies of the lecherous Departments of his Wife, did take up the Celluls of his Brain, he dreamt that he encountred with the Devil, to whom he had discovered to the full the buzzing of his Head, and suspicion that his Wife did tread her Shooe awry; the Devil, he thought, in this perplexity, did, for his comfort, give
30 him a Ring, and therewithal did kindly put it on his Middle-finger, saying *Hans Carzel*, I give thee this Ring, whilst thou carriest it upon that Finger, thy Wife shall never carnally be known by any other than thy self, without thy special knowledge and consent. Grammercy (quoth *Hans Carzel*) my Lord Devil; I renounce *Mahomet*, if ever it shall come off my Finger. The Devil vanished, as is his Custom; and then *Hans Carzel* full of Joy awaking, found that his Middle-finger was as far as it could reach within the *What-do-*
40 *you-call-it* of his Wife. I did forget to tell thee, how his

Wife, as soon as she had felt the Finger there, said, in recoyling her Buttocks, Off, yes, nay, tut, pish, tush, aye, Lord, that is not the Thing which should be put up in that Place. With this, *Hans Carrel* thought that some pilfering Fellow was about to take the Ring from him.

Is not this an infallible and sovereign Antidote? therefore, if thou wilt believe me, in imitation of this Example, never fail to have continually the Ring of thy Wife's Commodity upon thy Finger. When that was said, their Discourse and their Way ended.

CHAP. XXIX

How PANTAGRUEL Convocated together a THEOLOGIAN, PHYSITIAN, LAWYER, and PHILOSOPHER, for extricating PANURGE out of the perplexity wherein he was.

NO sooner were they come into the Royal Palace, but they, to the full, made Report unto *Pantagruel* of the Success of their Expedition; they shew him the Response of *Raminagrobis*. When *Pantagruel* had read it over and over again, the oftner he perused it, being the better pleased therewith; he said, in addressing his Speech to *Panurge*, I have not as yet seen any Answer framed to your Demand, which affordeth me more Contentment: For in this his succinct Copy of Verses, ²⁰ he summarily, and briefly, yet fully enough expresseth, how he would have us to understand, that every one in the Project and Enterprize of Marriage, ought to be his own Carver, sole Arbitrator of his proper Thoughts, and from himself alone take Counsel in the main and peremptory closure of what his Determination should be, in either his assent to, or dissent from it. Such always hath been my Opinion to you; and when at first you spoke thereof to me, I truly told you this very same thing: but tacitly you scorned my Advice, ³⁰ and would not harbour it within your mind. I know

for certain, and therefore may I with the greater confidence utter my conception of it, that *Philauty*, or Self-love, is that which blinds your Judgment, and deceiveth you.

Let us do otherways, and that is this: Whatever we are, or have, consisteth in Three Things; the Soul, the Body, and the Goods: Now for the preservation of these Three, there are Three sorts of Learned Men ordained, each respectively to have care of that one which is recommended to his charge. *Theologues* are appointed for the soul, *Physitians* for the Welfare of the Body, and *Lawyers* for the Safety of our Goods: Hence it is, that it is my Resolution to have on Sunday next with me at Dinner, a *Divine*, a *Physician*, and a *Lawyer*, that with those Three assembled thus together, we may in every Point and Particle confer at large of your Perplexity. By St. *Picot* (answered *Panurge*) we never shall do any good that way: I see it already, and you see your self, how the World is vilely abused, as when with a Fox-tayl one claps another's Breech, to cajole him. We give our Souls to keep to the *Theologues*, who for the greater part are *Hereticks*: Our Bodies we commit to the *Physitians*, who never themselves take any *Physick*: And then we intrust our Goods to *Lawyers*, who never go to *Law* against one another. You speak like a Courtier, (quoth *Pantagruel*) but the first Point of your Assertion is to be denied: For we daily see how good *Theologues* make it their chief Business, their whole and sole Employment, by their Deeds, their Words, and Writings, to extirpate Errors and Heresies out of the Hearts of Men; and in their stead profoundly plant the true and lively Faith. The second Point you spoke of I commend: For whereas the Professors of the Art of *Medicine* give so good order to the *Prophylactick*, or *Conservative* part of their Faculty, in what concerneth their proper Healths, that they stand in no need of making use of the other Branch, which is the *Curative*, or *Therapeutick*, by Medicaments. As for the Third, I grant it to be true: For learned *Advocates* and *Counsellors* at *Law* are so much taken up

with the Affairs of others in their Consultations, Pleadings and such like Patrocinations of those who are their Clients, that they have no leisure to attend any Controversies of their own. Therefore, on the next ensuing *Sunday*, let the Divine be our goodly Father *Hippothadee*, the Physitian our honest Master *Rondibilis*, and the Legist our good Friend *Bridlegoose*: Nor will it be (to my thinking) amiss, that we enter into the *Pythagorick Field*, and chuse for an Assistant to the Three asforenamed Doctors, our ancient faithful Acquaintance, the Philosopher *Trounllogan*; especially seeing a perfect Philosopher, such as is *Trounllogan*, is able positively to resolve all whatsoever Doubts you can propose. *Carpalin*, have you a care to have them here all Four on *Sunday* next at Dinner, without fail.

I believe (quoth *Epistemon*) that throughout the whole Country, in all the Corners thereof, you could not have pitched upon such other Four; which I speak not so much in regard of the most excellent Qualifications and Accomplishments wherewith all of them are endowed, for the respective Discharge and Management of each his own Vocation and Calling, (wherein, without all doubt or controversy, they are the Paragons of the Land, and surpass all others) as for that *Rondibilis* is married now, who before was not: *Hippothadee* was not before, nor is yet: *Bridlegoose* was married once, but is not now: And *Trounllogan* is married now, who wedded was to another Wife before. Sir, if it may stand with your good liking, I will ease *Carpalin* of some parcel of his labour, and invite *Bridlegoose* my self, with whom I of a long time have had a very intimate familiarity, and unto whom I am to speak on the behalf of a pretty hopeful Youth, who now studieth at *Tholouse*, under the most learned, vertuous Doctor *Boissonnet*. Do what you deem most expedient, (quoth *Pantagruel*) and tell me, if my Recommendation can in any thing be steadable for the promoal of the good of that Youth, or otherwise serve for the bettering of the Dignity and Office of the worthy *Boissonnet*, whom I do so love and respect, for

one of the ablest and most sufficient in his way, that any-where are extant. Sir, I will use therein my best Endeavours, and heartily bestir my self about it.

CHAP. XXX

How the THEOLOGUE, HIPPOTHADEE, giveth Counsel to PANURGE in the matter and business of his Nuptial Enterprize.

THE Dinner on the subsequent *Sunday* was no sooner made ready, than that the aforementioned invited Guests gave thereto their Appearance, all of them; *Bridlegoose* only excepted, who was the Deputy-Governor of the *Fonsbeton*. At the ushering in of the Second Service, *Panurge* making a low Reverence, spake thus: Gentlemen, the Question I am to propound unto you, shall be uttered in very few Words: *Should I marry or no?* If my Doubt herein be not resolved by you, I shall hold it altogether insolvable, as are the *Insolubilia de Aliaco*; for all of you are elected, chosen, and culled out from amongst others, every one in his own Condition and Quality, like so many picked Peas on a Carpet.

The Father *Hippothadee*, in obedience to the Bidding of *Pantagruel*, and with much Courtesie to the Company, answer'd exceedingly modestly after this manner: My Friend, you are pleased to ask Counsel of us; but first you must consult with your self. Do you find any trouble or disquiet in your Body, by the importunate stings and pricklings of the Flesh? That I do (quoth *Panurge*) in a hugely strong and almost irresistible measure: Be not offended, I beseech you, good Father, at the freedom of my Expression. No truly, Friend, not I (quoth *Hippothadee*) there is no reason why I should be displeased therewith: But in this Carnal Strife and Debate of yours, have you obtained from God the Gift and *special Grace* of Continency? In good Faith, not (quoth *Panurge*.) My Counsel to you in that case (my Friend) is, that you

marry, (quoth *Hippothadee*) for you should rather choose to marry once, than to burn still in Fires of Concupiscence. Then *Panurge*, with a jovial Heart and a loud Voice, cried out, That is spoke gallantly, without circumbilivaginating about and about, and never hit it in its centred Point. Grammercy, my good Father. In truth I am resolved now to marry, and without fail I shall do it quickly. I invite you to my Wedding: By the Body of a Hen, we shall make good Cheer, and be as merry as Crickets: You shall wear 10 the Bridegroom's Colours: and if we eat a Goose, my Wife shall not roost for me. I will intreat you to lead up the first Dance of the Brides Maids, if it may please you to do me so much Favour and Honour. There resteth yet a small Difficulty, a little Scruple, yea, even less than nothing, whereof I humbly crave your Resolution; Shall I be a Cuckold, Father, yea, or no? By no means (answered *Hippothadee*) will you be Cuckolded, if it please God. O the Lord help us now (quoth *Panurge*) whither are we driven to, good Folks? 20 To the *Conditionals*, which, according to the Rules and Precepts of the Dialectick Faculty, admit of all Contradictions and Impossibilities. *If my Transalpine Mule had Wings, my Transalpine Mule would fly.* If it please God I shall not be a Cuckold, but I shall be a Cuckold if it please him. Good God, if this were a Condition which I knew how to prevent, my Hopes should be as high as ever, nor would I despair: But you here send me to God's Privy-Council, to the Closet of his little Pleasures. You, my *French* Countrymen, Which is the 30 Way you take to go thither?

My honest Father, I believe it will be your best not to come to my Wedding: The clutter and dingle dangle noise of Marriage Guests will but disturb you, and break the serious Fancies of your Brain. You love Repose, with Solitude and Silence; I really believe you will not come: And then you Dance but indifferently, and would be out of Countenance at the first Entry. I will send you some good things to your Chamber together with the *Bride's Favour*, and there you may 40

drink our Health, if it may stand with your good liking. My Friend, (quoth *Hippothader*) take my Words in the Sence wherein I meant them, and do not misinterpret me. When I tell you, *if it please God*, do I to you do any wrong therein? Is it an ill Expression? Is it a Blaspheming Clause or Reserve any way scandalous unto the World? Do not we thereby honour the Lord God Almighty, Creator, Protector, and Conserver of all things? Is not that a mean,
10 whereby we do acknowledge him to be the sole Giver of all whatsoever is good? Do not we in that manifest our Faith, that we believe all things to depend upon his infinite and incomprehensible Bounty? and that without him nothing can be produced, nor after its Production be of any value, force, or power, without the concurring aid and favour of his assisting Grace? Is it not a canonical and authentick Exception, worthy to be premised to all our Undertakings? Is it not expedient, that what we propose unto our selves, be still
20 referred to what shall be disposed of by the Sacred Will of God, unto which all things must acquiesce in the Heavens as well as on the Earth? Is not that verily a sanctifying of his Holy Name? My Friend, you shall not be a Cuckold, if it please God; nor shall we need to despair of the knowledge of his good Will and Pleasure herein, as if it were such an abstruse and mysteriously hidden Secret, that for the clear understanding thereof, it were necessary to consult with those of his Celestial Privy Council. or expresly make
30 a Voyage unto the *Empyrean* Chamber, where Order is given for the effectuating of his most holy Pleasures.

The great God hath done us this good, and he hath declared and revealed them to us openly and plainly, and described them in the Holy Bible: There you will find that you shall never be a Cuckold, that is to say your Wife shall never be a Strumpet, if you make choice of one of a commendable Extraction, descended of honest Parents, and instructed in all Piety and Vertue: Such a one as hath not at any time hanted
40 or frequented the Company or Conversation of those

that are of corrupt and deprav'd Manners; one loving and fearing God, who taketh a singular delight in drawing near to him by Faith, and the cordial observing of his Sacred Commandments; And finally, one who standing in awe of the Divine Majesty, of the Most High, will be loth to offend Him, and lose the favourable Kindness of his Grace, through any defect of Faith, or transgression against the Ordinances of his Holy Law, wherein Adultery is most rigorously forbidden, and a close Adherence to her Husband alone 10 most strictly and severely enjoyned; yea, in such sort, that she is to cherish, serve and love him above any thing, next to God, that meriteth to be beloved. In the interim, for the better schooling of her in these Instructions, and that the wholsom Doctrin of a Matrimonial Duty may take the deeper root in her Mind, you must needs carry your self so on your part, and your behaviour is to be such, that you are to go before her in a good Example, by entertaining her unfeignedly with a Conjugal Amity, by continually 20 approving your self in all your Words and Actions a faithful and discreet Husband; and by living not only at home, and privately with your own Houshold and Family, but in the face also of all Men, and open view of the World, devoutly, vertuously and chastly, as you would have her on her side to deport and demean her self towards you, as becomes a Godly, Loyal, and Respectful Wife, who maketh Conscience to keep inviolable the Tie of a Matrimonial Oath.

For as that *Looking-glass* is not the best, which is 30 most deck'd with Gold and Precious-stones, but that which representeth to the Eye the liveliest Shapes of Objects set before it; even so that Wife should not be most esteemed who richest is, and of the noblest Race, but she who fearing God, conforms her self nearest unto the Humour of her Husband.

Consider how the *Moon* doth not borrow her Light from *Jupiter*, *Mars*, *Mercury*, or any other of the Planets, nor yet from any of those Splendid Stars which are set in the spangled Firmament; but from 40

her Husband only, the bright *Sun*, which she receiveth from him more or less, according to the manner of his *Aspect*, and variously bestowed *Eradiations*. Just so should you be a Pattern to your Wife in Vertue, goodly Zeal and true Devotion; that by your Radiance in darting on her the *Aspect* of an Exemplary Goodness, she, in your imitation, may outshine the Luminaries of all other Women. To this effect, you daily must implore God's Grace to the protection of you
10 both. You would have me then (quoth *Panurge*, twisting the Whiskers of his Beard on either side with the Thumb and Fore-Finger of his Left-Hand) to espouse and take to Wife the prudent and frugal Woman described by *Solomon*: Without all doubt she is dead, and truly, to my best remembrance, I never saw her; the Lord forgive me. Nevertheless, I thank you, Father; Eat this slice of Marchpane, it will help your Digestion; then shall you be presented with a Cup of Claret Hypocras, which is right healthful and
20 stomached. Let us proceed.

CHAP. XXXI

How the Physician RONDIBILIS counselleth

PANURGE.

PAnurge continuing his Discourse, said, The first word which was spoken by him who guelded the Lubboardly quaffing Monks of *Saussiniac*, after that he had unstoned Friar *Corcil*, was this, *To the rest*. In like manner, I say, *to the rest*. Therefore I beseech you, my good Master *Rondibilis*, should I marry or not? By the raking pace of my Mule, quoth *Rondibilis*, I know not what Answer to make to this Problem of yours.

You say that you feel in you the *pricking Stings* of
30 Sensuality, by which you are stirred up to Venery. I find in our Faculty of *Medicine*, and we have founded our Opinion therein upon the deliberate Resolution and final Decision of the ancient *Platonicks*, that *Carnal Concupiscence* is cooled and quelled five several ways.

semeence; or scatter and disperse the Spirits, which 40

ought to have gone along with, and conducted the Sperm to the places destinated and appointed for its reception. Or lastly, Shut up, stop and obstruct the ways, passages, and conduits through which the Seed should have been expelled, evacuated and ejected. We have nevertheless of those Ingredients, which being of a contrary Operation, heat the Blood, bend the Nerves, unite the Spirits, quicken the Senses, strengthen the Muscles, and thereby rouze up, provoke, excite
10 and inable a Man to the vigorous Accomplishment of the Feat of Amorous Dalliance. I have no need of those, (quoth *Panurge*) God be thanked, and you my good Master. Howsoever I pray you take no exception or offence at these my Words; for what I have said was not out of any ill will I did bear to you, the Lord he knows.

Thirdly, The Ardour of Letchery is very much subdued and mated by frequent *Labour* and continual Toying: For by painful Exercises and laborious
20 working, so great a Dissolution is brought upon the whole Body, that the Blood which runneth amongst the Channels of the Veins thereof, for the Nourishment and Alimentation of each of its Members, hath neither time, leisure nor power to afford the Seminal Resudation, or superfluity of the third Concoction, which Nature most carefully reserves for the conservation of the Individual, whose Preservation she more heedfully regardeth than the propagating of the Species, and the multiplication of Humane Kind. Whence it
30 is, that *Diana* is said to be chaste, because she is never idle, but always busied about her Hunting; For the same reason was a Camp, or Leaguer of old called *Castrum*, as if they would have said *Castum*: Because the Soldiers, Wrestlers, Runners, Throwers of the Bar, and other such-like Athletick Champions, as are usually seen in a Military Circumvallation, do incessantly travel and turmoil, and are in a perpetual stir and agitation. To this purpose *Hippocrates* also writeth in his Book, *De Aere, Aqua, et locis*: That in his
40 time there were People in *Scythia* as impotent as

blunted by an eager Study; for from thence proceedeth an incredible resolution of the Spirits, that oftentimes there do not remain so many behind as may suffice to push and thrust forwards the Generative Resudation to the places thereto appropriated, and therewithal inflate the Cavernous Nerve; whose Office is to ejaculate the Moisture for the Propagation of Humane Progeny. Least you should think it is not so, be pleased but to contemplate a little the Form, Fashion, and
10 Carriage of a Man exceeding earnestly set upon some Learned Meditation, and deeply plunged therein, and you shall see how all the Arteries of his Brain are stretched forth, and bent like the String of a Cross-bow, the more promptly, dexterously, and copiously to suppeditate, furnish, and supply him with Store of Spirits, sufficient to replenish and fill up the Ventracles, Seats, Tunnels, Mansions, Receptacles, and Celluls of the common Sense; of the Imagination, Apprehension, and Fancy; of the Ratiocination, Arguing,
20 and Resolution; as likewise of the Memory, Recordation, and Remembrance; and with great alacrity, nimbleness, and agility to run, pass, and course from the one to the other, through those Pipes, Windings, and Conduits, which to skilful Anatomists are perceivable, at the end of the *Wonderful Net*, where all the Arteries close in a terminating Point: which Arteries taking their rise and origine from the *left Capsul* of the Heart, bring through several Circuits, Ambages, and Anfractuosities the Vital, to subtilize and refine them
30 to the *Ætherial Purity* of Animal Spirits. Nay, in such a studiously musing Person, you may espy so extravagant Raptures of one, as it were, out of himself, that all his Natural Faculties for that time will seem to be suspended from each their proper charge and office, and his exterior Senses to be at a stand. In a word, you cannot otherways choose then think, that he is by an extraordinary Extasie quite transported out of what he was, or should be; and that *Socrates* did not speak improperly, when he said, *That Philosophy*
40 *was nothing else but a Meditation upon Death.* This

possibly is the reason, why *Democritus* deprived himself of the Sense of Seeing, prizing at a much lower rate the loss of his Sight, than the diminution of his Contemplations; which he frequently had found disturbed by the vagrant, flying-out strayings of his unsettled and roving Eyes. Therefore is it, that *Pallas*, the Goddess of Wisdom, Tutress, and Guardianess of such as are diligently studious, and painfully industrious, is, and hath been still accounted a Virgin. The *Muses* upon the same Consideration are esteemed perpetual Maids: And the *Graces* for the like reason, have been held to continue in a sempiternal Pudicity. 10

I remember to have read, that *Cupid* on a time being asked of his Mother *Venus*, why he did not assault and set upon the *Muses*, his Answer was, *That he found them so fair, so sweet, so fine, so neat, so wise, so learned, so modest, so discreet, so courteous, so vertuous, and so continually busted and employed*: One in the Speculation of the Stars; another in the Supputation of Numbers; the Third in the Dimension of Geometrical Quantities; 20 the Fourth in the Composition of Heroick Poems; the Fifth in the jovial Interludes of a Comick Strain; the Sixth in the stately Gravity of a Tragick Vein; the Seventh in the Melodious Disposition of Musical Airs; the Eighth in the compleatest manner of Writing Histories, and Books on all sorts of Subjects; and the Ninth in the Mysteries, Secrets, and Curiosities of all Sciences, Faculties, Disciplines, and Arts whatsoever, whether Liberal or Mechanick; that approaching near unto them, he unbended his Bow, shut his Quiver, and 30 extinguished his Torch, through meer shame and fear, that by mischance he might do them some hurt or prejudice: Which done, he thereafter put off the Fillet wherewith his Eyes were bound, to look them in the Face, and to hear their Melody and Poetick Odes. There took he the greatest pleasure in the World; that many times he was transported with their Beauty and pretty Behaviour, and charmed asleep by the Harmony; so far was he from assaulting them, or interrupting their Studies. Under this Article may be 40

comprised, what *Hippocrates* wrote in the aforesaid Treatise concerning the *Scythians*, as also that in a Book of his entituled, *Of Breeding and Production*; where he hath affirmed, all such Men to be unfit for Generation, as have their *Parotid* Arteries cut, whose Situation is beside the Ears: For the reason given already, when I was speaking of the resolution of the Spirits, and of that Spiritual Blood, whereof the Arteries are the sole and proper Receptacles; and that likewise he doth maintain a large portion of the *Parastatick* Liquor, to issue and descend from the Brains and Backbone.

Fifthly, By the too frequent reiteration of the Act of Venerie. There did I wait for you (quoth *Panurge*) and shall willingly apply it to my self, whilst any one that pleaseth may, for me, make use of any of the four preceding. That is the very same thing (quoth *Ervar Ihon*) which Father *Scyllino*, Prior of Saint Victor, at *Marsilles*, calleth by the Name of *Maceration*, and *taming of the Flesh*. I am of the same Opinion; and so was the Hermite of *Saint Radegonde*, a little above *Chinon*: For (quoth he) the Hermites of *Thebaida* can no more aptly or expediently macerate and bring down the Pride of their Bodies, daunt and mortifie their lecherous Sensuality, or depress and overcome the stubbornness and rebellion of the Flesh, than by *dysling* and *sanferluchung* it Five and twenty, or Thirty times a day. I see *Panurge*, quoth *Rondibilis*, neatly featured, and proportioned in all the Members of his Body, of a good temperament in his Humors, well complexioned in his Spirits, of a competent Age, in an opportune Time, and of a reasonably forward Mind to be married: Truly, if he encounter with a Wife of the like Nature, Temperament, and Constitution, he may beget upon her Children worthy of some *Transpontine* Monarchy; and the sooner he marry, it will be the better for him, and the more conducive for his Profit, if he would see and have his Children in his own time well provided for. Sir, my worthy Master (quoth *Panurge*) I will do it, do not you doubt thereof; and that quickly enough, I warrant you.

Nevertheless, whilst you were busied in the uttering of your Learned Discourse, this Flea which I have in mine Ear, hath tickled me more than ever. I retain you in the Number of my Festival Guests, and promise you, that we shall not want for Mirth, and good Chear enough: yea, over and above the ordinary Rate. And, if it may please you, desire your Wife to come along with you, together with her She-Friends and Neighbours: That is to be understood, and there shall be fair Play.

10

CHAP. XXXII

How RONDIBILIS declareth Cuckoldry to be naturally one of the Appendances of Marriage.

THere remaineth as yet, quoth *Panurge* going on in this Discourse, one small scruple to be cleared: you have seen heretofore, I doubt not, in the *Roman Standards*, *S. P. Q. R.* Si, Peu, Que, Rien: *Shall not I be a Cuckold?* By the Haven of Safety, cried out *Rondibilis*, what is this you ask of me? If you shall be a Cuckold: My Noble Friend, I am married, and you are like to be so very speedily: therefore be pleased from my Experiment in the matter, to write in your Brain, with a Steel-pen, this subsequent Ditton, *There is no married* ²⁰ *Man who doth not run the hazard of being made a Cuckold.* Cuckoldry naturally attendeth Marriage; the Shadow doth not more naturally follow the Body, then Cuckoldry ensueth after Marriage, to place fair Horns upon the Husband's Heads.

And when you shall happen to hear any Man pronounce these three Words: *He is married*: If you then say he is, hath been, shall be, or may be a Cuckold, you will not be accounted an unskilful Artist in framing of true Consequences. Tripes and Bowels of ³⁰ all the Devils, (cries *Panurge*) what do you tell me? My dear Friend (answered *Rondibilis*) as *Hippocrates*, on a time, was in the very nick of setting forwards from *Lango* to *Polystilo*, to visit the Philosopher *Demo-*

critus, he wrote a familiar Letter to his Friend *Dionys*, wherein he desired him, That he would, during the interval of his absence, carry his Wife to the House of her Father and Mother, who were an honourable Couple, and of good Repute; because I would not have her at my Home (said he) to make abode in Solitude: yet notwithstanding this her Residence beside her Parents, do not fail (quoth he) with a most heedful care and circumspection to pry into her ways, and to espy what Places she shall go to with her Mother, and who those be that shall repair unto her: Not (quoth he) that I do mistrust her Vertue, or that I seem to have any diffidence of her Pudicity, and chaste Behaviour; for of that I have frequently had good and real proofs: but I must freely tell you, *She is a Woman*; There lies the suspicion

My worthy Friend, the Nature of Women is set forth before our Eyes, and represented to us by the *Moon*, in divers other things, as well as in this, that they squat, sculk, constrain their own Inclinations, and with all the Cunning they can, dissemble and play the Hypocrite in the sight and presence of their Husbands; who come no sooner to be out of the way, but that forthwith they take their advantage, pass the time merrily, desist from all labour, frolick it, gad abroad, lay aside their counterfeited Garb, and openly declare and manifest the interiour of their Dispositions; even as the *Moon*, when she is in *Conjunction* with the *Sun*, is neither seen in the Heavens, nor on the Earth, but in her *Opposition*, when remotest from him, shineth in her greatest fulness, and wholly appeareth in her brightest splendour whilst it is Night: *Thus Women are but Women*.

When I say *Womankind*, I speak of a Sex so frail, so variable, so changeable, so fickle, inconstant, and imperfect, that, in my Opinion, *Nature* (under favour nevertheless of the prime Honour and Reverence which is due unto her) did in a manner mistake the Road which she had traced formerly, and stray exceedingly from that Excellence of Providential

Judgment, by the which she had created and formed all other things, when she built, framed, and made up the *Woman*. And having thought upon it a Hundred and five times, I know not what else to determine therein, save only that in the devising, hammering, forging and composing of the *Woman*, she hath had a much tenderer regard, and by a great deal more respectful heed to the delightful Consortship, and sociable Delectation of the *Man*, than to the Perfection and Accomplishment of the individual *Womanishness*, or *Muliebrity*. The divine Philosopher *Plato* was doubtful in what Rank of living Creatures to place and collocate them, whither amongst the *Rational Animals*, by elevating them to an upper Seat in the Specified Classis of *Humanity*; or with the *Irrational* by degrading them to a lower Bench on the opposite side, of a Brutal kind, and meer *Bestiality*: for Nature hath posited in a privy, secret, and intestine place of their Bodies, a sort of Member, (by some not impertinently termed an *Animal*) which is not to be found in Men.²⁰ Therein sometimes are ingendred certain Humours so saltish, brackish, clammy, sharp, nipping, tearing, prickling, and most eagerly tickling, that by their stinging Acrimony, rending Nitrosity, figging Itch, wrigling Mordicancy, and smarting Salsitude, (for the said Member is altogether sinewy, and of a most quick and lively feeling) their whole Body is shaken and ebrangled, their Senses totally ravished and transported, the Operations of their Judgment and Understanding utterly confounded, and all disordinate³⁰ Passions and Perturbations of the Mind thoroughly and absolutely allowed, admitted, and approved of; yea, in such sort, that if Nature had not been so favourable unto them, as to have sprinkled their Forehead with a little Tincture of Bashfulness and Modesty, you should see them in a so frantick mood run mad after Lechery, and hie apace up and down with hast and Lust, in quest of, and to fix some Chamber-Standard in their *Paphian* Ground, that never did the *Pretides*, *Mimallonides*, nor *Lyæan Thyads*,⁴⁰

deport themselves in the time of their *Bacchanalian Festivals*, more shamelesly, or with a so affronted and brazen-faced Impudency; because this terrible *Animal* is knit unto, and hath an union with all the chief and most principal Parts of the Body, as to Anatomists is evident. Let it not here be thought strange that I should call it an *Animal*, seeing therein I do no otherwise than follow and adhere to the Doctrine of the *Academick* and *Peripatetick* Philosophers. For if a proper
10 Motion be a certain mark and infallible token of the Life and Animation of the Mover, (as *Aristotle* writeth) and that any such thing as *moveth of it self* ought to be held *Animated*, and of a *Living Nature*; then assuredly *Plato* with very good reason did give it the Denomination of an *Animal*; for that he perceived and observed in it the proper and *self-stirring motions* of Suffocation, Precipitation, Corrugation, and of Indignation, so extremely violent, that often-times by them is taken and removed from the Women all other sense and
20 Moving whatsoever, as if she were in a swoounding *Lipothymy*, benumbing *Sincop*, *Epileptick*, Apoplectick Palsey, and true resemblance of a pale-faced Death.

Furthermore, in the said *Member* there is a manifest discerning Faculty of Scents and Odours very perceptible to Women, who feel it fly from what is rank and unsavoury, and follow fragrant and Aromatick Smells. It is not unknown to me how *Cl. Gallen* striveth with might and main to prove, that these are not proper and particular Notions proceeding in-
30 trinsically from the thing it self, but accidentally, and by chance. Nor hath it escaped my notice, how others of that Sect have laboured hardly, yea, to the utmost of their Abilities, to demonstrate that it is not a sensitive discerning or perception in it of the difference of Wafts and Smells, but meerly a various manner of Vertue and Efficacy, passing forth and flowing from the diversity of odoriferous Substances applied near unto it. Nevertheless, if you will studiously examine, and seriously ponder and weigh in *Critolaus's* Balance
40 the strength of their Reasons and Arguments, you

shall find that they, not only in this, but in several other matters also of the like nature have spoken at random, and rather out of an ambitious Envy to check and reprehend their Betters, than for any design to make enquiry into the solid Truth.

I will not launch my little Skif any further into the wide Ocean of this Dispute, only will I tell you, that the Praise and Commendation is not mean and slender which is due to those honest and good Women, who living chastly and without blame, have had the ¹⁰ power and virtue to curb, range and subdue that unbridled, heady and wild *Animal*, to an obedient, submissive and obsequious yielding unto Reason. Therefore here will I make an end of my Discourse thereon, when I shall have told you, that the said *Animal* being once satiated (if it be possible that it can be contented or satisfied) by that Aliment, which Nature hath provided for it out of the Epididymal Store-house of Man, all its former and irregular and disordered Motions are at an end, laid and asswaged; ²⁰ all its vehement and unruly Longings lulled, pacified and quieted, and all the furious and raging Lusts, Appetites and Desires thereof appeased, suppressed, calmed and extinguished. For this cause, let it seem nothing strange unto you, if we be in a perpetual danger of being *Cuckolds*; that is to say, such of us as have not wherewithal fully to satisfie the Appetite and Expectation of the voracious Animal. Ods fish! (quoth *Panurge*) have you no preventive Cure in all your Medicinal Art for hindring one's Head to be ³⁰ Horny-graffed at home, whilst his Feet are plodding abroad? Yes that I have, my gallant Friend, (answered *Rondibilis*) and that which is a sovereign Remedy, whereof I frequently make use my self; and that you may the better relish, it is set down and written in the Book of a most famous Author, whose Renown is of a standing of two thousand Years, Harken and take good heed. You are (quoth *Panurge*) by *Cocks-hobby*, a right honest Man, and I love you with all my heart: Eat a little of this Quince- ⁴⁰

Pye it is very proper and convenient for the shutting up of the Orifice of the Ventricle of the Stomach; because of a kind of astringent Stypticity which is in that sort of Fruit, and is helpful to the first Concoction. But what? I think I speak *Latin* before *Clerks*. Stay, fill, I give you somewhat to drink out of this *Nestorian* Goblet. Will you have another Draught of White *Hippocras*? Be not afraid of the Squinzy: No: There is neither Squinant, Ginger, nor Grains in it; only a little Choice Cinnamon, and some of the best refined Sugar, with the delicious White-wine of the Growth of that Vine, which was set in the Slips of the great Sorbaple, above the Walnut-tree.

CHAP. XXXIII

RONDIBILIS the Physician's Cure of Cuckoldry.

AT that time (quoth *Rondibilis*) when *Jupiter* took a View of the State of his *Olympick* House and Family, and that he had made the Calendar of all the Gods and Goddesses, appointing unto the Festival of every one of them its proper day and season, establishing certain fixed places and stations for the pronouncing of Oracles, and relief of travelling pilgrims, and ordaining Victims, Immolations and Sacrifices suitable and correspondent to the Dignity and Nature of the worshipped and adored Deity. Did not he do (asked *Panurge*) therein, as *Tintouille* the Bishop of *Auxerre* is said once to have done? This Noble Prelate loved entirely the pure Liquor of the Grape, as every honest and judicious Man doth; therefore was it that he had an especial care and regard to the Bud of the Vine-tree, as to the Great-Grand-father of *Bacchus*. But so it is, that for sundry Years together he saw a most pitiful Havock, Desolation and Destruction made amongst the Sprouts, Shootings, Buds, Blossoms and Sciens of the Vines, by hoary Frosts, Dank-fogs, hot Mists, unseasonable Colds, chill Blasts, thick Hail, and other calamitous Chances of foul Weather

happening, as he thought, by the dismal inauspiciousness of the Holy days of *St. George*, *St. Mary*, *St. Paul*, *St. Eutrope*, *Holy Rood*, the *Ascension*, and other Festivals, in that time when the Sun passeth under the Sign of *Taurus*, and thereupon harboured in his Mind this Opinion, That the aforementioned *Saints* were *Saint Hail-singers*, *Saint Frost-senders*, *Saint Fog-mongers*, and *Saint Spoilers* of the *Vine-buds*; for which cause he went about to have transmitted their Feasts from the Spring to the Winter, to be celebrated between *Christmas* and *Epiphany*, (so the Mother of the *three Kings* called it) allowing them with all Honour and Reverence the liberty then to freeze, hail and rain as much as they would, for that he knew that at such a time Frost was rather profitable than hurtful to the *Vine-buds*, and in their steads to have placed the Festivals of *St. Christopher*, *St. John the Baptist*, *St. Magdalene*, *St. Ann*, *St. Domingo*, and *St. Laurence*; yea, and to have gone so far as to collocate and transpose the middle of *August*, in and to the beginning of *May*; because, during the whole space of their Solemnity, there was so little danger of hoary Frosts and cold Mists, that no Artificers are then held in greater Request, than the Afforder of Refrigerating Inventions, Makers of Junkets, fit Disposers of cooling Shades, Composers of green Arbours. and Refreshers of Wine.

Jupiter (said *Rondibilis*) forgot the poor Devil *Cuckoldry*, who was then in the Court at *Paris*, very eagerly soliciting a pedling Suit at Law for one of his 3 Vassals and Tenants; within some few days thereafter. (I have forgot how many) when he got full notice of the Trick, which in his absence was done unto him, he instantly desisted from prosecuting Legal Processes, in the behalf of others, full of Sollicitude to pursue after his own business, lest he should be fore-closed: And thereupon he appeared personally at the Tribunal of the great *Jupiter*, displayed before him the importance of his preceding Merits, together with the acceptable Services, which, in Obedience to his Com-4

mandments, he had formerly performed; and therefore, in all humility, begged of him, that he would be pleased not to leave him alone amongst all the Sacred Potentates, destitute and void of Honour, Reverence, Sacrifices, and Festivals Ceremonies. To this Petition, *Jupiter's* Answer was excusatory, That all the Places and Offices of his House were bestowed. Nevertheless, so importuned was he by the continual Supplications of Monsieur *Cuckoldry*, that he, in fine, placed him in the Rank, List, Roll, Rubrick and Catalogue; and appointed Honours, Sacrifices, and Festival Rites to be observed on Earth in great Devotion, and tendred to him with Solemnity.

The Feast, because there was no void, empty, nor vacant Place in all the Calendar, was to be celebrated jointly with, and on the same Day that had been consecrated to the Goddess *Jealousie*: His Power and Dominion should be over Married Folks, especially such as had handsom Wives: His Sacrifices were to be, Suspicion, Diffidence, Mistrust, a lowring, pownting, Sullenness, Watchings, Wardings, Researchings, Plyings, Explorations, together with the Waylayings, Ambushes, narrow Observations, and malicious Doggings of the Husband's Scouts and Espials of the most privy Actions of their Wives. Herewithal every married Man was expresly and rigorously commanded to reverence, honour and worship him; to celebrate and solemnize his Festival with twice more respect than that of another Saint or Deity, and to immolate unto him, with all Sincerity and Alacrity of Heart, the above-mentioned Sacrifices and Oblations, under pain of severe Censures, Threatnings, and Comminations of these subsequent Fines, Mulcts, Amerciaments, Penalties and Punishments to be inflicted on the Delinquents; that Monsieur *Cuckoldry* should never be favourable nor propitious to them; that he should never help, aid, supply, succour, nor grant them any subventitious Furtherance, auxiliary Suffrage, or adminicular Assistance; that he should never hold in any Reckoning, Account, or Estimation; that he should

never daign to enter within their Houses, neither at the Doors, Windows, nor any other Place thereof; that he should never haunt nor frequent their Companies or Conversations, how frequently soever they should invoke him, and call upon his Name; and that not only he should leave and abandon them to rot alone with their Wives in a sempiternal Solitarness, without the benefit of the Diversion of any Copesmate or Corrivall at all, but should withal shun and eschew them, fly from them, and eternally forsake and reject them as impious Hereticks and sacrilegious Persons, according to the accustom'd manner of other Gods, towards such as are too slack in offering up the Duties and Reverences which ought to be performed respectively to their Divinities: As is evidently apparent in *Bacchus* towards negligent Vine-dressers; in *Ceres* against idle Plow-men and Tillers of the Ground; in *Pomona* to unworthy Fruiterers and Coster-mongers; in *Neptune* towards dissolute Mariners and Sea-faring Men; in *Vulcan* towards loytering Smiths and Forgemmen; and so throughout the rest.

Now, on the contrary, this infallible Promise was added, that unto all those who should make a *Holy Day* of the above-recited Festival, and cease from all manner of worldly Work and Negotiation, lay aside all their own most important occasions, and to be so watchless, heedless, and careless of what might concern the management of their proper Affairs, as to mind nothing else but a suspicious espying and prying into the secret Departments of their Wives, and how to koop, shut up, hold at under, and deal cruelly and austeerly with them, by all the Harshness and Hardships that an implacable, and every way inexorable Jealousie can devise and suggest, conform to the sacred Ordinances of the afore-mentioned Sacrifices and Oblations, he should be continually favourable to them, should love them, sociably converse with them, should be Day and Night in their Houses, and never leave them destitute of his Presence. Now I have said, and you have heard my Cure.

Ha, ha, ha, (quoth *Carpalin* laughing) this is a Remedy yet more apt and proper than *Hans Carvel's* Ring: The Devil take me if I do not believe it. The Humour, Inclination and Nature of Women is like the Thunder, whose force in its Bolt, or otherways, burneth, bruiseeth, and breaketh only hard, massive and resisting Objects, without staying or stopping at soft, empty and yielding matters: For it pasheth into pieces the Steel Sword, without doing any hurt to the Velvet Scabbard to which insheatheth it: It rusheth also, and consumeth the Bones, without wounding or endammaging the Flesh, wherewith they are veiled and covered: Just so it is, that Women for the greater part never bend the Contention, Subultry, and contradictory Disposition of their Spirits, unless it be to do what is prohibited and forbidden.

Verily, (quoth *Hippothadée*) some of our Doctors averr for a truth, that the first Woman of the World, whom the *Hebrews* call *Eve*, had hardly been induced or allured into the Temptation of eating of the Fruit of the *Tree of Life*, if it had not been forbidden her so to do. And that you may give the more Credit to the Validity of this Opinion, consider how the cautelous and wily Tempter did commemorate unto her, for an antecedent to his *Enthymeme*, the *Prohibition* which was made to taste it, as being desirous to infer from thence, *It is forbidden thee; therefore thou shouldst eat of it, else thou canst not be a Woman.*

CHAP. XXXIV

How Women ordinarily have the greatest longing after things prohibited.

WHEN I was (quoth *Carpalin*) a Whoremaster at *Orleans*, the whole Art of Rhetorick in all its Tropes and Figures, was not able to afford unto me a Colour or Flourish of greater force and value; nor could I by any other form or manner of Elocution pitch upon a more perswasive Argument for bringing

young beautiful married Ladies into the Snares of Adultery, through alluring and enticing them to tast with me of Amorous Delights, than with a lively Sprightfulness to tell them in down-right terms, and to remonstrate to them (with a great shew of Detestation of a Crime so horrid) how their Husbands were jealous. This was none of my Invention: It is written, and we have Laws, Examples, Reasons and daily Experiences confirmative of the same. If this Belief once enter into their Noddles, their Husbands will infallibly be ¹⁰ *Cuckolds*; yea, by God, will they, (without swearing) although they should do like *Semiramis*, *Pasiphae*, *Egesta*, the Women of the *Isle Mandez* in *Egypt*, and other such like Queanish flurting Harlots, mentioned in the Writings of *Herodotus*, *Strabo*, and such like Puppies.

Truly (quoth *Panocrates*) I have heard it related, and it hath been told me for a Verity, that Pope *Jhon* 22. passing on a day through the Abby of *Toucherome*, was in all Humility required and besought by the Abbess, and other discreet Mothers of the said Convent, to ²⁰ grant them an Indulgence, by means whereof they might confess themselves to one another, alledging, That *Religious* Women were subject to some petty secret Slips and Imperfections, which would be a foul and burning shame for them to discover and to reveal to Men, how Sacerdotal soever their Function were: but that they would freelier, more familiarly, and with greater chearfulness, open to each other their Offences, Faults, and Escapes, under the Seal of Confession. There is not any thing (answered the Pope) fitting ³⁰ for you to impetrate of me, which I would not most willingly condescend unto: but I find one inconvenience; you know, *Confession should be kept secret*: and Women are not able to do so. Exceeding well (quoth they) most Holy Father, and much more closely than the best of Men.

The said Pope on the very same day, gave them in keeping a pretty Box, wherein he purposely caused a little Linnet to be put, willing them very gently and courteously to lock it up in some sure and hidden ⁴⁰

place; and promising them, by the *Faith of a Pope*, that he should yield to their Request, if they would keep secret what was enclosed within that deposited Box: enjoying them withal, not to presume one way nor other, directly or indirectly, to go about the opening thereof, under pain of the highest Ecclesiastical Censure, Eternal Excommunication. The Prohibition was no sooner made, but that they did all of them boyl with a most ardent desire to know, and see what kind of thing it was that was within it: they thought long already, that the Pope was not gone, to the end they might joyntly, with the more leisure and ease apply themselves to the Box-opening Curiosity.

The Holy Father, after he had given them his Benediction, retired and withdrew himself to the Pontifical Lodgings of his own Palace: but he was hardly gone three Steps from without the Gates of their *Cloyster*, when the good Ladies throngingly, and as in a huddled Crowd, pressing hard on the Backs of one another, ran thrusting and shoving who should be first at the setting open of the forbidden Box, and desrying of the *Quod latitat* within.

On the very next day thereafter, the Pope made them another Visit, of a full design, purpose, and intention (as they imagined) to dispatch the Grant of their sought and wished-for Indulgence: But before he would enter into any Chat or Communing with them, he commanded the Casket to be brought unto him: it was done so accordingly; but by your leave, the Bird was no more there. Then was it that the Pope did represent to their *Maternities*, how hard a matter and difficult it was for them to keep Secrets revealed to them in *Confession*, unmanifested to the Ears of others; seeing for the space of Four and twenty hours they were not able to lay up in secret a Box, which he had highly recommended to their Discretion, Charge and Custody.

Welcome, in good Faith, my dear Master, welcome: It did me good to hear you talk, the Lord be praised for all. I do not remember to have seen you before

now, since the last time that you acted at *Montpellier*, with our ancient Friends, *Anthony Saporra*, *Guy Bourguier*, *Balthasar Noyer*, *Tolly*, *Ihon Quentin*, *Francis Robinet*, *Jhon Perdrier*, and *Francis Rabelais*, the Moral Comedy of him who had espoused and married a *Dumb Wife*. I was there, quoth *Epistemon*; the good honest Man, her Husband, was very earnestly urgent to have the Fillet of her Tongue untied, and would needs have her speak by any means: at his desire some pains were taken on her, and partly by the industry of the Physitian, other part by the expertness of the Surgeon, the *Encyloglotte*, which she had under her Tongue, being cut, she spoke and spoke again; yea, within few hours she spoke so loud, so much, so fiercely, and so long, that her poor Husband returned to the same Physician for a Recipe to make her hold her Peace: There are (quoth the *Physician*) many proper Remedies in our Art, to make dumb Women speak, but there are none, that ever I could learn therein, to make them silent. The only Cure which I have found out, is their Husband's *Deafness*. The Wretch became within few Weeks thereafter, by Vertue of some Drugs, Charms or Enchantments, which the *Physician* had prescribed unto him, so *deaf*, that he could not have heard the Thundring of Nineteen hundred Canons at a *Salve*. His Wife perceiving, that indeed he was as *deaf* as a Door-nail, and that her Scolding was but in vain, sith that he heard her not, she grew stark mad.

Some time after, the Doctor asked for his Fee of the ³⁰ Husband; who answered, That truly he was *deaf*, and so was not able to understand what the tenure of his Demand might be. Whereupon the Lecch bedusted him with a little, I know not what, sort of Powder; which rendred him a Fool immediately: so great was the stiltificating Vertue of that strange kind of pulverized Dose. Then did this Fool of a Husband, and his mad Wife joyn together, falling on the Doctor and the Surgeon, did so scratch, bethwack, and bang them, that they were left half dead upon the place, so ⁴⁰

furious were the Blows which they received: I never in my Life-time laughed so much, as at the acting of that Buffoonry.

Let us come to where we left off, (quoth *Panurge*) your Words being translated from the Clapperdudgions to plain English, do signifie, that it is not very inexpedient that I marry, and that I should not care for being a *Cuckold*. You have there hit the Nail on the Head. I believe, Master Doctor, that on the 10 day of my Marriage you will be so much taken up with your Patients, or otherways so seriously employed, that we shall not enjoy your Company: Sir, I will heartily excuse your absence.

*Stercus et urina medici sunt prandia prima.
Ex aliis paleas, ex istis collige grana.*

You are mistaken (quoth *Rondibilis*) in the Second Verse of our Distich; for it ought to run thus:

Nobis sunt signa, vobis sunt prandia digna.

If my Wife at any time prove to be unwell, and ill at 20 ease, I will look upon the Water which she shall have made in an Urinal-glass, (quoth *Rondibilis*) grope her Pulse, and see the disposition of her *Hypogaster*, together with her Umbilicary Parts, according to the Prescript Rule of *Hippocrates*, 2 *Aph.* 35. before I proceed any further in the Cure of her Distemper. No, no, (quoth *Panurge*) that will be but to little purpose; such a Feat is for the Practice of us that are Lawyers, who have the Rubrick, *De Ventre inspiciendo*: Do not therefore trouble your self about it, (Master 30 Doctor) I will provide for her a Plaister of warm Guts. Do not neglect your more urgent occasions elsewhere, for coming to my Wedding, I will send you some supply of Victuals to your own House, without putting you to the trouble of coming abroad, and you shall always be my special Friend. With this approaching somewhat nearer to him, he clapp'd into his Hand, without the speaking of so much as one word, four *Rose Nobles*. *Rondibilis* did shut his Fist

upon them right kindly; yet as if it had displeased him to make acceptance of such Golden Presents; he in a start, as if he had been wroth, said, He, he, he, he, he, there was no need of any thing, I thank you nevertheless; *From wicked Folks, I never get enough; and I from honest People refuse nothing.* I shall be always, Sir, at your Command. Provided that I pay you well, quoth *Panurge*. That (quoth *Rondibilis*) is understood.

CHAP. XXXV

How the Philosopher TROUILLOGAN handleth the difficulty of Marriage.

AS this Discourse was ended, *Pantagruel* said to the Philosopher *Trouillogan*, Our loyal, honest, true and trusty Friend, the Lamp from hand to hand is come to you, it falleth to your turn to give an Answer, Should *Panurge*, pray you, marry, yea or no? He should do both, quoth *Trouillogan*. What say you, asked *Panurge*? That which you have heard, answered *Trouillogan*. What have I heard? replied *Panurge*. That which I have said, replied *Trouillogan*. Ha, ha, ha, are we come to that pass? quoth *Panurge*. Let it go nevertheless, I do not value it at a rush, seeing we can make no better of the Game. But howsoever tell me, Should I marry or no? Neither the one nor the other, answered *Trouillogan*. The Devil take me, quoth *Panurge*, if these odd Answers do not make me dote, and may he snatch me presently away, if I do understand you. Stay awhile until I fasten these Spectacles of mine on this left Ear, that I may hear you better. With this *Pantagruel* perceived at the Door of the great Hall, (which was that day their Dining-Room) *Gargantua's* little Dog, whose Name was *Kyne*; for so was *Toby's* Dog called, as is recorded. Then did he say to these who were there present, Our King is not far off, let us all rise. That word was scarcely sooner uttered, than that *Gargantua* with his Royal Presence graced that banqueting and stately Hall. Each of

their Guests arose to do their King that Reverence and Duty which became them. After that *Gargantua* had most affably saluted all the Gentlemen there present, he said, Good Friends, I beg this favour of you, and therein you will very much oblige me, that you leave not the places where you sate, nor quit the Discourse you were upon.

Let a Chair be brought hither unto this end of the Table, and reach me a Cup full of the strongest and
10 best Wine you have, that I may drink to all the Company. You are in Faith, all welcom, Gentlemen. Now let me know what Talk you were about. To this *Pantagruel* answered, That at the beginning of the Second Service *Panurge* had proposed a Problematicke Theme, to wit, *Whether he should marry, or not marry?* That Father *Hippothadæ*, and Doctor *Rondibilis* had already dispatched their Resolutions thereupon; and that just as his Majesty was coming in, the faithful *Trouillogan*, in the delivery of his Opinion, hath thus
20 far proceeded, that when *Panurge* asked, whether he ought to marry, yea or no, at first he made this Answer, *Both together*. When this same Question was again propounded, his second Answer was, *Not the one nor the other*. *Panurge* exclaimeth, that those Answers are full of Repugnancies and Contradictions, protesting that he understands them not, nor what it is that can be meant by them. If I be not mistaken, quoth *Gargantua*, I understand it very well: The Answer is not unlike to that which was once made by a Philosopher
30 in ancient times, who being interrogated, if he had a Woman, whom they named him, to his Wife; *I have her*, quoth he, but *she hath not me*; possessing her, by her I am not possest. Such another Answer, quoth *Pantagruel*, was once made by a certain bouncing Wench of *Sparta*, who being asked, if at any time she had had to do with a Man? No (quoth she) but *sometimes Men have to do with me*. Well then (quoth *Rondibilis*) let it be a *Neuter* in Physick; as when we say a body is *Neuter*, when it is neither sick nor healthful; and a
40 *Mean* in Philosophy; that by an Abnegation of both

Extreams, and *this* by the Participation of the one and of the other: Even as when lukewarm Water is said to be both hot and cold, or rather, as when Time makes the Partition, and equally divides betwixt the two, a while in the one, another while, as long, in the other opposite extremity. The holy Apostle, (quoth *Hippothadee*) seemeth, as I conceive, to have more clearly explained this Point, when he said, *Those that are married, let them be as if they were not married*; and those that have Wives, let them be as if they had no¹⁰ Wives at all. I thus interpret (quoth *Pantagruel*) the having and not having of a Wife. To have a Wife, is to have the use of her in such a way as Nature hath ordained, which is for the Aid, Society and Solace of Man, and propagating of his Race: To have no Wife is not to be uxorious, play the Coward, and be lazy about her, and not for her sake to distain the Lustre of that Affection which Man owes to God, or yet for her to leave those Offices and Duties which he owes unto his Country, unto his Friends and Kindred; or²⁰ for her to abandon and forsake his precious Studies, and other businesses of Account, to wait still on her Will, her Beck, and her Buttocks. If we be pleased in this Sense to take having and not having of a Wife, we shall indeed find no Repugnancy nor Contradiction in the Terms at all.

CHAP. XXXVI

A Continuation of the Answer of the Ephectick and Pyrronian Philosopher TROUILLOGAN.

YOU speak wisely, quoth *Panurge*, if the Moon were Green Cheese; such a Tale once piss'd my Goose: I do not think but that I am let down into that dark Pit, in the lowermost bottom whereof the truth was³⁰ hid, according to the saying of *Heracitus*. I see no whit at all, I hear nothing, understand as little, my Senses are altogether dull'd and blunted; truly I do very shrewdly suspect that I am enchanted. I will now

alter the former style of my Discourse, and talk to him in another Strain. Our trusty Friend, stir not, nor imburse any; but let us vary the Chance, and speak without Disjunctives: I see already that these loose and ill-joined Members of an Enunciation do vex, trouble, and perplex you.

Now go on, in the Name of God, *Should I marry?*

Trouillogen. There is some likelihood therein.

Parage. But if I do not marry?

10 *Trouil.* I see in that no Inconvenience.

Pan. You do not?

Trouil. None, truly, if my Eyes deceive me not.

Pan. Yea, but I find more than Five Hundred.

Trouil. Reckon them.

Pan. This is an Impropriety of Speech, I confess; for I do no more thereby, but take a certain for an uncertain Number, and posit the determinate Term for what is indeterminate. When I say therefore Five Hundred, my meaning is, many.

20 *Trouil.* I hear you.

Pan. Is it possible for me to live without a Wife, in the Name of all the Subterranean Devils?

Trouil. Away with these filthy Beasts.

Pan. Let it be then in the Name of God; for my *Salmigondinish* People use to say, *To lie alone without a Wife, is certainly a brutish Life.* And such a Life also was it assevered to be by *Dido* in her Lamentations.

Trouil. At your Command.

30 *Pan.* By the Pody Cody, I have fished fair; where are we now? But will you tell me? Shall I marry?

Trouil. Perhaps.

Pan. Shall I thrive or speed well withal?

Trouil. According to the Encounter.

Pan. But if in my Adventure I encounter aright, as I hope I will, shall I be fortunate?

Trouil. Enough.

Pan. Let us turn the clean contrary way, and brush our former Words against the Wool; what if I en-
40 counter ill?

Trouil. Then blame not me.

Pan. But, of Courtesie, be pleased to give me some Advice: I heartily beseech you, what must I do?

Trouil. Even what thou wilt.

Pan. Wishy, washy; Trolly, Trolly.

Trouil. Do not invoke the Name of any thing, I pray you.

Pan. In the Name of God, let it be so: My Actions shall be regulated by the Rule and Square of your Counsel: What is it that you advise and counsel me to do?

Trouil. Nothing.

Pan. Shall I marry?

Trouil. I have no hand in it.

Pan. Then shall I not marry?

Trouil. I cannot help it.

Pan. If I never marry, I shall never be a Cuckold.

Trouil. I thought so.

Pan. But put the case that I be married.

Trouil. Where shall we put it? 20

Pan. Admit it be so then, and take my meaning in that sence.

Trouil. I am otherways employed.

Pan. By the Death of a Hog, and Mother of a Toad, O Lord, if I durst hazard upon a little Fling at the swearing Game, though privily and under Thumb, it would lighten the burthen of my Heart, and ease my Lights and Reins exceedingly; a little Patience nevertheless is requisite. Well then, if I marry, I shall be a Cuckold. 30

Trouil. One would say so.

Pan. Yet if my Wife prove a vertuous, wise, discreet and chaste woman, I shall never be Cuckolded.

Trouil. I think you speak congruously.

Pan. Hearken.

Trouil. As much as you will.

Pan. Will she be discreet and chaste? This is the only Point I would be resolved in?

Trouil. I question it.

Pan. You never saw her? 40

Troil. Not that I know of.

Pan. Why do you then doubt of that which you know not?

Troil. For a Cause.

Pan. And if you should know her.

Troil. Yet more.

Pan. Page, my pretty little Darling, take here my Cap, I give it thee. Have a care you do not break the Spectacles that are in it, go down to the lower Court, 10 Swear there half an hour for me, and I shall in compensation of that Favour swear hereafter for thee as much as thou wilt. But who shall Cuckold me?

Troil. Some body.

Pan. By the Belly of the wooden Horse at Troy, Master *Somebody*, I shall bang, belam thee, and claw thee well for thy labour.

Troil. You say so.

Pan. Nay, nay, that Nick in the dark Celler, who hath no white in his Eye, carry me quite away with 20 him, if, in that case, whensoever I go abroad from the Palace of my Domestick Residence, I do not with as much Circumspection, as they use to ring Mares in our Country to keep them from being sallied by Stoned Horses, clap a *Bergamasco* Lock upon my Wife,

Troil. Talk better.

Pan. It is *Bien chien chie chanté*, well cacked, and cackled; shitten, and sung in matter of Talk: Let us resolve on somewhat.

Troil. I do not gainsay it.

30 *Pan.* Have a little patience, seeing I cannot on this side draw any Blood of you. I will try, if with the Launcet of my Judgment, I be able to bleed you in another Vein. Are you married, or are you not?

Troil. Neither the one, nor the other, and both together.

Pan. O the good God help us; by the Death of a Buffle-ox, I sweat with the toyl and travel that I am put to, and find my Digestion broke off, disturbed, and interrupted for all my *Phrenes*, *Metaphrenes*, and 40 *Diaphragmes*, Back, Belly, Midrif, Muscles, Veins, and

Sinews are held in a suspence, and for a while discharged from their proper Offices, to stretch forth their several Powers and Abilities, for *Incornifistibulating*, and laying up into the Hamper of my Understanding, your various Sayings and Answers.

Trouil. I shall be no hinderer thereof.

Pan. Tush, for shame: Our faithful Friend, speak, Are you married?

Trouil. I think so.

Pan. You were also married before you had this 10 Wife.

Trouil. It is possible.

Pan. Had you good Luck in your first Marriage?

Trouil. It is not impossible.

Pan. How thrive you with this Second Wife of yours?

Trouil. Even as it pleaseth my Fatal Destiny.

Pan. But what in good earnest? tell me: Do you prosper well with her?

Trouil. It is likely.

20

Pan. But on, in the Name of God: I vow, by the Burthen of Saint *Christopher*, that I had rather undertake the fetching of a Fart forth of the Belly of a dead Ass, than to draw out of you a positive and determinate Resolution: yet shall I be sure at this time to have a snatch at you, and get my Claws over you. Our trusty Friend, let us shame the Devil of Hell, and confess the verity: Were you ever a Cuckold? I say, you who are here, and not that other you who playeth below in the Tennis-Court?

30

Trouil. No, if it was not predestinated.

Pan. By the Flesh, Blood, and Body, I swear, re-swear, forswear, abjure, and renounce, he evades and avoids, shifts, and escapes me, and quite slips and winds himself out of my Gripes and Clutches.

At these words *Gargantua* arose, and said, Praised be the good God in all things, but especially for bringing the World into that height of Refinedness, beyond what it was when I first came to be acquainted therewith, that now the Learnedst and most prudent 40

Philosophers are not ashamed to be seen entring in at the Porches and Frontispieces of the Schools of the *Pyrronian*, *Aporctick*, *Sceptick*, and *Epheticke* Sects: Blessed be the Holy Name of God, veritablv, it is like henceforth to be found an Enterprize of much more easie undertaking, to catch Lyons by the Neck, Horses by the Main, Oxen by the Horns, Bulls by the Muzzle, Wolves by the Tail, Goats by the Beard, and flying Birds by the Feet, then to intrap such Philosophers in their words. Farewel, my worthy, dear, and honest Friends.

When he had done thus speaking, he withdrew himself from the Company; *Pantagruel*, and others with him would have followed and accompanied him, but he would not permit them so to do. No sooner was *Gargantua* departed out of the Banquetting-Hall, than that *Pantagruel* said to the invited Guests: *Plato's Timee*, at the *Beginning* always of a solemn Festival Convention, was wont to count those that were called thereto; we on the contrary, shall at the Closure and End of this Treatment, reckon up our Number, One, Two, Three; Where is the Fourth? I miss my Friend *Bridlegoose*: Was not he sent for? *Epistemon* answered, That he had been at his House to bid and invite him; but could not meet with him: For that a Messenger from the Parliament of *Murlingous*, in *Murlingues*, was come for him, with a Writ of Summons, to cite and warn him personally to appear before the Reverend *Senators* of the High Court there, to vindicate and justify himself at the Bar, of the Crime of *Prevarication* laid to his charge, and to be peremptorily instanced against him in a certain Decree, Judgment, or Sentence lately awarded, given and pronounced by him: and that therefore he had taken Horse, and departed in great hast from his own House; to the end, that without peril or danger of falling into a default, or contumacy, he might be the better able to keep the prefixed and appointed time.

I will (quoth *Pantagruel*) understand how that matter goeth; it is now above Forty Years, that he hath

been constantly the Judge of *Fonsbelon*: during which space of time, he hath given four thousand Definitive Sentences: Of two thousand three hundred and nine whereof, although appeal was made by the Parties whom he had judicially condemned from his inferiour Judicatory, to the Supream Court of the Parliament of *Mirlungois*, in *Mirlingues* they were all of them nevertheless confirmed, ratified and approved of by an Order, Decree, and final Sentence of the said Sovereign Court, to the casting of the *Appellants*, and ¹⁰ utter overthrow of the Suits wherein they had been foiled at Law, for ever and a day: that now in his old Age he should be personally summoned, who in all the foregoing time of his Life, hath demeaned himself so unblamably in the Discharge of the Office and Vocation he had been called unto; it cannot assuredly be, that such a change hath happened without some notorious Misfortune and Disaster: I am resolved to help and assist him in Equity and Justice to the uttermost extent of my power and ability. I know the ²⁰ Malice, Despight, and Wickedness of the World to be so much more now-a-days exasperated, increased, and aggravated by what it was not long since, that the best Cause that is, how just and equitable soever it be, standeth in great need to be succoured, aided and supported. Therefore presently, from this very instant forth, do I purpose, till I see the event and closure thereof, most heedfully to attend and wait upon it, for fear of some under-hand tricky Surprizal, Cavilling, Pettifoggery, or fallacious Quirks in Law, to his ³⁰ detriment, hurt, or disadvantage.

Then Dinner being done, and the Tables drawn and removed, when *Pantagruel* had very cordially and affectionately thanked his invited Guests, for the favour which he had enjoyed of their Company, he presented them with several rich and costly Gifts, such as Jewels, Rings set with precious Stones, Gold and Silver Vessels, with a great deal of other sort of Plate besides; and lastly, taking of them all his Leave, retired himself into an inner Chamber.

CHAP. XXXVII

*How PANTAGRUEL perswaded PANURGE to
take Counsel of a Fool.*

WHEN *Pantagruel* had withdrawn himself, he by a little sloping Window in one of the Galleries, perceived *Panurge* in a Lobby not far from thence, walking alone, with the Gesture, Carriage, and Garb of a fond Dotard, raving, wagging, and shaking his Hands, dandling, lolling and nodding with his Head, like a Cow bellowing for her Calf; and having then called him nearer, spoke unto him thus: You are at this present (as I think) not unlike to a Mouse intangled in a Snare, who the more that she goeth about to rid and unwind her self out of the Gin wherein she is caught, by endeavouring to clear and deliver her feet from the Pitch whereto they stick, the foulier she is bewrayed with it, and the more strongly pestered therein; even so is it with you: For the more that you labour, strive, and inforce your self to disincumber, and extricate your Thoughts out of the implicating Involutions and Fetterings of the grievous and lamentable Gins and Springs of Anguish and Perplexity; the greater difficulty there is in the relieving of you, and you remain faster bound than ever: nor do I know for the removal of this Inconveniency, any Remedy but one.

Take heed; I have often heard it said in a Vulgar Proverb, *The Wise may be instructed by a Fool*. Seeing the Answers and Responses of sage and judicious Men have in no manner of way satisfied you, take advice of some Fool; and possibly by so doing, you may come to get that Counsel which will be agreeable to your own Heart's desire and contentment. You know how by the Advice and Counsel and Prediction of *Fools*, many Kings, Princes, States, and Commonwealths have been preserved, several Battels gained, and divers doubts of a most perplexed Intricacy resolved: I am not so diffident of your Memory, as to hold it

needful to refresh it with a Quotation of Examples, nor do I so far undervalue your Judgment, but that I think it will acquiesce in the Reason of this my subsequent Discourse.

As he who narrowly takes heed to what concerns the dextrous Management of his private Affairs, domestick Businesses and those Adoos which are confined within the streight-lac'd compass of one Family: who is attentive, vigilant, and active in the œconomick Rule of his own House; whose frugal Spirit never strays from home; who loseth no occasion, whereby he may purchase to himself more Riches, and build up new heaps of Treasure on his former Wealth; and who knows warily how to prevent the Inconveniences of Poverty, is called a worldly Wise Man, though perhaps in the second Judgment of the Intelligences which are above, he be esteemed a *Fool*. So on the contrary, is he most like (even in the thoughts of all Cœlestial Spirits) to be not only *sage*, but to *presage* Events to come by Divine Inspiration, who laying quite aside those Cares which are conducible to his Body or his Fortunes, and as it were departing from himself, rids all his Senses of Terrene Affections, and clears his Fancies of those plodding Studies, which harbour in the Minds of thriving Men: All which neglects of Sublunary Things are vulgarly imputed *Folly*.

After this manner, the Son of *Picus*, King of the *Latins*, that great Southsayer *Faunus*, was called *Fatuus*, by the witless Rabble of the common People. The like we daily see practised amongst the Commick³ Players, whose Drammatick Rolls, in distribution of the Personages, appoint the acting of the *Fool* to him who is the wisest of the Troop. In approbation also of this fashion, the *Mathematicians* allow the very same *Horoscope* to Princes, and to Sots. Whereof a right pregnant instance by them is given in the Nativities of *Aeneas* and *Choræbus*; the latter of which two is by *Euphorion* said to have been a *Fool*: and yet had with the former the same *Aspects*, and Heavenly *Genethlick* Influences.

I shall not, I suppose, swerve much from the purpose in hand, if I relate unto you, what *Ihon Andrew* said upon the Return of a *Papal Writ*, which was directed to the Mayor of *Rochel* and Burgesses, after him by *Panorm*, upon the same Pontifical Canon; *Barbatia*, on the *Pandects*; and recently by *Jason*, in his Councils; concerning *Segny Ihon* the noted Fool of *Paris*, and *Caillets* fore-great Grandfather. The Case is this:

- 10 At *Paris*, in the Roast-meat Cookery of the *Petit Chastelet*, before the Cook-shop of one of the Roast-meat Sellers of that Lane, a certain hungry Porter was eating his Bread, after he had by Parcels kept it a while above the Reek and Steam of a fat Goose on the Spit, turning at a great Fire, and found it so besmoaked with the Vapour, to be savoury; which the Cook observing, took no notice, till after having ravined his Penny Loaf, whereof no Morsel had been unsmoakified, he was about discamping and going away; but
- 20 by your leave, as the Fellow thought to have departed thence shot-free, the Master-Cook laid hold upon him by the Gorget, demanded payment for the Smoak of his Roast-meat. The Porter answered, that he had sustained no loss at all, that by what he had done there was no Diminution made of the Flesh, that he had taken nothing of his, and that therefore he was not indebted to him in any thing. As for the Smoak in question, that, although he had not been there, it would howsoever have been evaporated. Besides that,
- 30 before that time it had never been seen nor heard, that Roast-meat Smoak was sold upon the Streets of *Paris*. The Cook hereto replied, That he was not obliged nor any way bound to feed and nourish for nought a Porter whom he had never seen before with the Smoak of his Roast-meat; and thereupon swore, that if he would not forthwith content and satisfy him with present Payment for the Repast which he had thereby got, that he would take his crooked Staves from off his Back; which instead of having
- 40 Loads thereafter laid upon them, should serve for Fuel

to his Kitchen Fires. Whilst he was going about so to do, and to have pulled them to him by one of the bottom Rungs, which he had caught in his Hand, the sturdy Porter got out of his Gripes, drew forth the knotty Cudgel, and stood to his own Defence. The Altercation waxed hot in Words, which moved the gaping Hoydons of the sottish *Parisians* to run from all parts therabouts to see what the issue would be of that babling Strife and Contention. In the interim of this Dispute, to very good purpose, *Seiny Ihon* the 10 Fool and Citizen of *Paris*, hapned to be there, whom the Cook perceiving, said to the Porter, Wilt thou refer and submit unto the noble *Seiny Ihon*, the Decision of the Difference and Controversie which is betwixt us? Yes, by the blood of a Goose, answered the Porter, I am content. *Seiny Ihon* the Fool, finding that the Cook and Porter had compromised the Determination of their Variance and Debate to the Discretion of his Award and Arbitriment; after that the Reasons on either side whereupon was grounded the mutual 20 fierceness of their brawling Jar had been to the full displayed and laid open before him, commanded the Porter to draw out of the Fab of his Belt a piece of Money, if he had it. Whereupon the Porter immediately without delay, in Reverence to the Authority of such a Judicious Umpire, put the tenth part of a Silver *Phillip* into his Hand. This little *Phillip* *Seiny Ihon* took, then set it on his left Shoulder, to try by feeling if it was of a sufficient weight; after that, laying it on the palm of his Hand he made it ring and tingle, to under- 30 stand by the Ear if it was of a good Alloy in the Metal whereof it was composed: Thereafter he put it to the Ball or Apple of his Left Eye, to explore by the sight if it was well stamped and marked; all which being done, in a profound Silence of the whole doltish People, who were there Spectators of this Pageantry, to the great hope of the Cooks, and despair of the Porters Prevalency in the Suit that was in agitation, he finally caused the Porter to make it sound several times upon the Stal of the Cooks Shop. Then with a 40

Presidential Majesty holding his Bable (Scepter-like) in his Hand, muffling his Head with a Hood of Martern Skins, each side whereof had the resemblance of an Ape's Face, spruced up with Ears of pasted Paper, and having about his neck a bucked Ruff, raised, furrowed, and ridged, with Ponting Sticks of the shape and fashion of small Organ-Pipes; he first, with all the force of his Lungs, coughed two or three times, and then with an audible Voice pronounced this following
 10 Sentence, *The Court declareth, That the Porter, who ate his Bread at the Smoak of the Roast, hath civilly paid the Cook with the Sound of his Money: And the said Court Ordaineth, That every one return to his own home, and attend his proper business, without Cost and Charges, and for a Cause. This Verdict, Award and Arbitri-*
ment of the Parusian Fool, did appear so equitable, yea, so admirable to the aforesaid Doctors, that they very much doubted, if the Matter had been brought before the Sessions for Justice of the said Place, or that the
 20 *Judges of the Rota at Rome had been Umpires therein; or yet that the Arcopagites themselves had been the Deciders thereof, if by any one part, or all of them together, it had been so judicially sententiated and awarded. Therefore advise, if you will be counselled by a Fool.*

CHAP. XXXVIII

*How TRIBOULET is set forth and blazed by
 PANTAGRUEL and PANURGE.*

BY my Soul, (quoth *Panurge*) that Overture pleaseth me exceedingly well; I will therefore lay hold thereon, and embrace it. At the very motioning thereof my very *Right Entral* seemeth to be widened
 30 and enlarged, which was but just now hard bound, contracted and costive: but as we have hitherto made choice of the purest and most refined Cream of Wisdom and Sapience for our Counsel, so would I now have to preside and bear the prime Sway in our

Consultation as were a *Fool* in the supreme degree. *Triboulet* (quoth *Pantagruel*) is compleatly foolish, as I conceive. Yes, truly, (answered *Panurge*) he is properly and totally a *Fool*, a

Pantagruel.

Fatal f.
 Natural f.
 Celestial f.
 Erratick f.
 Excentrick f.
 Ætherial and Junonian f.
 Arctick f.
 Heroick f.
 Genial f.
 Inconstant f.
 Earthly f.
 Solacious and sporting f.
 Jocund and wanton f.
 Pimpled f.
 Freckled f.
 Bell-tinging f.
 Laughing and lecherous f.
 Nimming and filching f.
 Unpressed f.
 First broached f.
 Augustal f.
 Cesarine f.
 Imperial f.
 Royal f.
 Patriarchal f.
 Original f.
 Loyal f.
 Episcopal f.
 Doctoral f.
 Monachal f.
 Fiscal f.
 Extravagant f.
 Writhed f.

Panurge.

Jovial f.
 Mercurial f.
 Lunatick f.
 Ducal f.
 Common f.
 Lordly f. 10
 Palatin f.
 Principal f.
 Pretorian f.
 Elected f.
 Courtly f.
 Primipilary f.
 Triumphant f.
 Vulgar f.
 Domestick f.
 Exemplary f. 20
 Rare outlandish f.
 Satrapal f.
 Civil f.
 Popular f.
 Familiar f.
 Notable f.
 Favourized f.
 Latinized f.
 Ordinary f.
 Transcendent f. 30
 Rising f.
 Papal f.
 Consistorian f.
 Conclavist f.
 Bullist f.
 Synodal f.
 Doating and raving f.
 Singular and surpassing f.

Pantagruel.

Overcockrifedid and li-
fied f.
Corallery f.
Eastern f.
Sublime f.
Crimson f.
Ingrained f.
City f.
Basely accoutred f.
Mast-headed f.
Modal f.
Second notial f.
Chearful and buxom f.
Solemn f.
Annual f.
Festival f.
Recreative f.
Boorish and counterfeit f.
Pleasant f.
Privileged f.
Rustical f.
Proper and peculiar f.
Ever ready f.
Diapasonal f.
Resolute f.
Hieroglyphical f.
Authentick f.
Worthy f.
Precious f.
Fanatick f.
Fantastical f.
Lymphatick f.
Panick f.
Limbecked and distilled f.
Comportable f.
Wretched and heartless f.
Fooded f.
Thick and threefold f.
Damasked f.

Panurge.

Well-stoned f.
Crabbed and displeasing
f.
Winded and tainted f.
Kitchen-haunting f.
Lofty and stately f.
Spitrack f.
Architrave f.
Pedestal f.
Tetragonal f. 10
Renowned f.
Reumatick f.
Flaunting and bragga-
dochio f.
Egregious f.
Humorous and capri-
cious f.
Rude, gross, and absurd
f.
Large-measured f. 20
Bable f.
Down-right f.
Broad-listed f.
Downsical-bearing f.
Stale and overworn f.
Sawcy and swaggering f.
Full bulked f.
Gallant and vainglorious
f.
Gorgeous and gawdy f. 30
Continual and intermit-
ting f.
Rebasing and roundling f.
Prototypal and prece-
denting f.
Prating f.
Catechetick f.
Cacodoxical f.
Meridional f.

Pantagruel.

Panurge.

Fearny f.	Nocturnal f.
Unleavened f.	Occidental f.
Barytonant f.	Trifling f.
Pink and spot-poudered f.	Astrological and figure-flinging f.
Musket-proof f.	Genethliack and horoscopal f.
Pedantick f.	Knavish f.
Strouting f.	Idiot f.
Wood f.	Blockish f.
10 Greedy f.	Beetle-headed f.
Senseless f.	Grotesk f.
Godderlich f.	Impertinent f.
Obstinate f.	Quarrelsome f.
Contradictory f.	Unmannerly f.
Pedagogical f.	Captious and Sophistical f.
Daft f.	Soritick f.
Drunken f.	Catholoproton f.
Peevish f.	Hoti and Dioti f.
Prodigal f.	Aaplos and Catati f.
10 Rash f.	
Plodding f.	

Pantagruel. If there was any reason why at *Rome* the *Quirinal Holiday*, of old, was called, The Feast of *Fools*; I know not why we may not for the like cause institute in *France* the *Tribouletick Festivals*, to be celebrated and solemnized over all the Land.

Panurge. If all *Fools* carried *Cruppers*.

Pantagruel. If he were the God *Fatuu*s, of whom we have already made mention, the Husband of the Goddess *Fatua*, his Father would be *Good Day*, and his Grandmother *Good Even*.

Panurge. If all *Fools* *paced*, albeit he be somewhat wry-legg'd, he would overlay at least a Fathom at every Rake. Let us go toward him, without any further lingring or delay, we shall have, no doubt, some fine Resolution of him. I am ready to go, and long for the issue of our Progress impatiently. I must needs (quoth *Pantagruel*) according to my former

Resolution of him, be present at *Bridlegoose's* Tryal: Nevertheless, whilst I shall be upon my Journey towards *Mirelingues*, which is on the other side of the River of *Loire*, I will dispatch *Carpalin* to bring along with him from *Blois* the Fool *Triboulet*. Then was *Carpalin* instantly sent away, and *Pantagruel* at the same time, attended by his *Domesticks*, *Panurge*, *Epistemon*, *Ponocrates*, Fryar *Ihon*, *Gymnast*, *Rysolome*, and others, marched forward on the High Road to *Mirelingues*.

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CHAP. XXXIX

How PANTAGRUEL was present at the tryal of Judge BRIDLEGOOSE, who decided Causes and Controversies in Law, by the Chance and Fortune of the Dice.

ON the Day following, precisely at the Hour appointed, *Pantagruel* came to *Mirelingues*: At his Arrival, the Presidents, Senators and Counsellors prayed him to do them the honour to enter in with them, to hear the Dicision of all the Causes, Arguments and Reasons, which *Bridlegoose* in his own Defence would produce, why he had pronounced a certain Sentence against the Subsidy-Assessor, *Toucheronde*; which did not seem very equitable to that *Centumviral Court*. *Pantagruel* very willingly con-²⁰ descended to their desire; and accordingly entring in, found *Bridlegoose* sitting within the middle of the Inclosure of the said Court of Justice; who immediately, upon the coming of *Pantagruel*, accompanied with the Senatorian Members of that worshipful Judicatory, arose, went to the Bar, had his Indictment read; and for all his Reasons, Defences, and Excuses, answered nothing else, but that he was become Old, and that his Sight of late was very much failed, and become dimmer than it was wont to be;³⁰ instancing therewithal many Miseries and Calamities which Old Age bringeth along with it, and are

concomitant to wrinkled Elders; which *not. per Archid. d. lxxvj, c. tanta*: by reason of which Infirmary, he was not able so distinctly and clearly to discern the *Points* and *Blots* of the *Dice*, as formerly he had been accustomed to do: whence it might very well have happened, said he, as old dim-sighted *Isaac* took *Jacob* for *Esau*, that I after the same manner, at the Decision of Causes and Controversies in Law, should have been mistaken in taking a *Quatre* for a *Cinque*, or *Tre* for a *Deuce*: This, I beseech your Worship (quoeth he) to take into your serious Consideration, and to have the more favourable opinion of my Uprightness (notwithstanding the *Prevarication* whereof I am accused, in the Matter of *Toucherondy's* Sentence) that at the time of that Decree's pronouncing, I only had made use of my small *Dice*; and your Worships (said he) knew very well, how by the most Authentick Rules of the Law, it is provided, That the *Imperfections* of *Nature* should never be imputed unto any for Crimes and Transgressions; as appeareth, *ff de re milit., l. qui cum uno*; *ff de reg. jur., l. fere*; *ff de edil. ed. per totum*; *ff de term. mo., l. Dicitur Adrianus; resolu. per Lud. Ro. in. l. si vero*, *ff solu. matri*. And who would offer to do otherways, should not thereby accuse the Man, but *Nature*, and the All-seeing Providence of God, as is evident in *l. maximum vitium, C. de lib. praeter*.

What kind of *Dice* (quoeth *Trinquamelle*, grand President of the said Court) do you mean, my Friend *Bridlegoose*? The *Dice* (quoeth *Bridlegoose*) of Sentences at Law, Decrees, and peremptory Judgments, *Alea Judiciorum*, whereof is written, *Per doct. 26. q. ij. c. sors; l. nec emptio, ff de contrah. empt.; l. quod debetur, ff de pecul.; et ibi Barthol.* And which your Worships do, as well as I, use, in this glorious Sovereign Court of yours: so do all other righteous Judges, in their Decision of Processes, and Final Determination of Legal Differences, observing that which hath been said thereof by *D. Henri. Ferraudet, et no. gl. in c. fin. de sortil. & l. sed cum ambo, ff de judi., ubi doct.* Where mark, that Chance and Fortune, are good, honest,

profitable and necessary for ending of, and putting a final closure to Dissensions and Debates in Suits at Law. The same hath more clearly been declared by *Bal. Bart. & Alex. C. communia de l. Si duo*. But how is it that you do these things? (asked *Trinquemelle*.) I very briefly (quoth *Bridlegoose*) shall answer you, according to the Doctrine and Instructions of *l. Ampliorem, § in refutatoriis, C. de appella*. Which is conform to what is said in *Gl. l. j. ff quod met. cau. Gaudent brevitare moderni*. My Practice is therein the same with that of your other Worship, and as the Custom of the Judicatory requires, unto which our Law commandeth us to have regard, and by the Rule thereof still to direct and regulate our Actions and Procedures. *ut, no. extra. de consuet., c. ex literis, et ibi Innoc.*: for having well and exactly seen, surveyed, overlooked, reviewed, recognised, read, and read over again, turned and tossed over, seriously perused and examined the Bills of Complaint, Accusations, Impeachments, Indictments, Warnings, Citations, Summonings, Comparitions, Appearances, Mandates, Commissions, Delegations, Instructions, Informations, Inquests, Preparatories, Productions, Evidences, Proofs, Allegations, Depositions, cross Speeches, Contradictions, Supplications, Requests, Petitions, Enquiries, Instruments of the Deposition of Witnesses, Rejoinders, Replies, Confirmations of former Assertions, Duplies, Triplies, Answers to Rejoinders, Writings, Deeds, Reproaches, disabling of Exceptions taken, Grievances, Salvation-Bills, Re-examination of Witnesses, Confronting of them together, Declarations, Denunciations, Libels, Certificates, Royal Missives, Letters of Appeal, Letters of Attorney, Instruments of Compulsion, Declinatories, Anticipatories, Evocations, Messages, Dismissions, Issues, Exceptions, dilatory Pleas, Demurs, Compositions, Injunctions, Reliefs, Reports, Returns, Confessions, Acknowledgments, Exploits, Executions, and other such-like Confects and Spiceries, both at the one and the other Side, as a good Judge ought to do, 40

conform to what hath been noted thereupon. *Spec., de ordinario*, § iij & *tit. de offi. om. ju.*, § fi., & *de rescriptis praesenta.*, § j. I posit on the end of a Table in my Closet, all the Poaks and Bags of the Defendant, and then allow unto him the first hazard of the Dice; according to the usual manner of your other Worships. And it is mentioned, *l. Favorabiliores*, ff *de reg. jur.*, et in *c. cum sunt*, eod. *tit. lib. vj.* which saith, *Cum sunt partium jura obscura, reo potius favendum est quam actori.*

That being done, I thereafter lay down upon the other end of the same Table, the Bags and Sachels of the Plaintiff, (as your other Worships are accustomed to do) *Visum Visu*, just over-against one another; for, *opposita, juxta se posita, magis elucescunt*, ut *not. in l. j.*, § *videamus*, ff *de his qui sunt sui vel alie. jur.*, et in *l. munerum j. mixta*, ff *de muner. et honor.* Then do I likeways, and semblably throw the Dice for him, and forthwith *lure* him his chance. But, (quoth Trigamelle) my Friend, how come you to know,

understand and resolve the obscurity of these various and seeming contrary Passages in Law, which are laid claim to by the Suitors, and pleading Parties? Even just (quoth Bridlegoose) after the fashion of your other Worships; to wit, when there are many Bags on the one side, and on the other, I then use my little small Dice (after the customary manner of your other Worships) in obedience to the Law *Semper in stipulationibus*, ff *de reg. jur.* The Law verified, verifieth that, eod. *tit. Semper in obscuris quod numium est sequimur*:

Canonized in *c.*, in *obscuris*, eod. *tit. lib. vj.* I have other large great Dice, fair, and goodly ones, which I employ in the fashion that your other Worships use to do, when the Matter is more plain, clear and liquid; that is to say, when there are fewer Bags. But when you have done all these fine things (quoth Triquamel) how do you, my Friend, award your Decrees, and pronounce Judgment? Even as your other Worships (answered Bridlegoose) for I give out Sentence in his favour, unto whom hath befallen the best Chance by

Dice; Judiciary, Tribunian, Pretorial, what comes

first: So our Laws command. *ff. qui po. in pig., l. potior. leg. creditor., C. de consul., l. j, et de reg. jur., in vj: Qui prior est tempore potior est jure.*

CHAP. XL

How BRIDLEGOOSE giveth Reasons, why he looked upon those Law-Actions which he decided by the Chance of the Dice.

YEa, but (quoth *Trinquamel*) my Friend, seeing it is by the Lot, Chance, and Throw of the Dice that you award your Judgments and Sentences, why do not you *livre* up these fair Throws and Chances the very same Day and Hour, without any further procrastination or delay, that the controverting Party-pleaders appear before you? To what use can those 10 Writings serve you, those Papers. and other Procedures contained in the Bags and Poaks of the Law-Suitors? To the very same use (quoth *Bridle-goose*) that they serve your other Worships, They are be-hooful unto me, and serve my turn in three things very exquisite, requisite, and authentical. *First*, for *Formality* sake, the omission whereof, that it maketh all whatever is done, to be of no force nor value, is excellently well proved, by *Spec., tit. de instr. edi. et tit. de rescrip. praesent.* Besides, that it is not unknown to 20 you, who have had many more Experiments thereof than I, how oftentimes in Judicial Proceedings, the *Formalities* utterly destroy the Materialities and Substances of the Causes and Matters agitated; for *forma mutata mutatur substantia, ff ad exhib., l. Julianus; ff ad leg. falcid., l. Si is qui quadringenta, et extra., de deci., c. ad audientiam, et de celebra. miss., c. in quadam.*

• *Secondly*, They are useful and steadable to me, (even as unto your other Worships) in lieu of some other honest and healthful *Exercise*. The late Master *Otho-* 30 *man Vadat*, a prime Physician, as you would say, *C. de comit. et archi., lib. xij*, hath frequently told me, That the lack and default of Bodily *Exercise*, is the chief,

if not the sole and only cause of the little Health, and short Lives of all Officers of Justice, such as your Worships and I am. Which observation was singularly well, before him, noted and remarked by *Bartholus in l. j. C. de senten. quæ pro eo quod*: therefore is it, that the Practice of such-like Exercitations is appointed to be laid hold on by your other Worships, and consequently not to be denied unto me, who am of the same Profession: *quia accessorium naturam sequitur principalis, de reg. jur. lib. VI et l. cum principalis, et l. nihil dolo., ff eod. titu.; ff de fidejusso., L. fidejussor, et extra. de offi. de leg.; c. j.* Let certain honest, and recreative Sports and Plays of Corporeal Exercises be allowed and approved of; and so far, *ff de al. lus. et aleat., L. solent, et autent. ut omnes obstant, in princ., coll. vij, et ff de præscript. verb., l. si gratuitam, et l. j. C. de spect., lib. xj.* Such also is the Opinion of *D. Thom. in secunda secundæ, quæst. clxviij.* Quoted in very good purpose, by *D. Al. de Rosa*; who, *Fuit magnus Practicus*, and a solemn Doctor, as *Barbatia* attesteth in *Principiis Consil.* Wherefore the Reason is evidently and clearly deduced, and set down before us, in *gl. in præmio ff, § ne autem tertii: Interpone tuis interdum gaudia curis.* In every deed, one, in the Year a Thousand four hundred fourscore and sixth, having a Business concerning the Portion and Inheritance of a younger Brother, depending in the Court and Chamber of the four High Treasurers of *France*, whercinto assoon as ever I got leave to enter by a Pecuniary Permission of the Usher thereof, as your other Worships know very well, that *Pecuniæ obediunt omnia*; and there says *Baldus*, in *l. Singularia, ff si certum pet., et Salic., in l. recepticia, C. de constit. pecun., et Card., in Cle. j, de baptis.*; I found them all recreating and diverting themselves at the Play called *Musse*, either before or after Dinner; to me, truly, it is a thing altogether indifferent, whether of the two it was, provided that *Hic not.* that the Game of the *Musse* is honest, healthful, ancient, and lawful: *a Musco inventore, de quo C., de petit. hæred., l. si post motam, & Muscarii, id est:* Such as play and

greater patience, and more mildly and gently endure and bear up the disastrous Load of their Misfortune, than if they had been sentenced at their first arrival unto the Court: as, *no. glo. ff de excu. tut., L. Tria onera: Portatur leviter, quod portat quisque libenter.* On the other part, to pass a Decree or Sentence, when the action is raw, crude, green, unripe, and unprepared as at the beginning, a danger would ensue of a no less inconveniency, then that which the Physicians
 10 have been wont to say, befalleth to him in whom an *Imposthume* is pierced before it be ripe; or unto any other whose Body is purged of a strong predominating Humour, before its digestion: For as it is written, in *Aulent., Haec constit. in inno. const. prin.* So is the same repeated, *gl. in. c. Caeterum, extra., de jura. calum.: quod Medicamenta morbis exhibent, hoc jura negotiis.* Nature furthermore admonisheth and teacheth us, to gather and reap, eat and feed on Fruits when they are ripe, and not before. *Instit., de re. di., § is ad quem, et ff de*
 20 *acti. empt., l. Julianus.* To marry likewise our Daughters when they are ripe, and no sooner. *ff de donat. int. vir. et uxo., l. Cum hic status, § Si quia sponsa, et 27 q., j c., Sicut dicit gl.*

*Jam matura thoro plenis adoleverat annis
 Virginitas.*

And in a word, she instructeth us to do nothing of any considerable Importance, but in a full maturity and ripeness. *xxij q. ij § ult. & xxxij d. c. ult.*

CHAP. XLI

*How BRIDLEGOOSE relateth the History of the
 Reconcilers of Parties at variance in matters of
 Law.*

30 I Remember to the same purpose (quoth *Bridlegoose*, in continuing his Discourse) that in the time when at *Poictiers* I was a Student of Law under *Brocadium Juris*, there was at *Smerva* one *Peter Dandin*, a very

honest Man, careful Labourer of the Ground, fine singer in a Church-Desk, of good Repute and Credit, and older than the most aged of all your Worships, who was wont to say, that he had seen the great and goodly good Man the *Council of Lateran*, with his wide and broad brimmed red Hat; As also, that he had beheld and looked upon the fair and beautiful *Pragmatical Sanction*, his Wife, with her huge Rosary or Patenotrian Chapelet of Jeat-beads, hanging at a large Sky-coloured Ribbond. This honest Man compounded, attoned and agreed more Differences, Controversies and Variances at Law than had been determined, voided, and finished during his time in the whole Palace of *Poitiers*, in the Auditory of *Montmorillon*, and in the Town-house of the old *Partenay*. This amicable Disposition of his rendred him Venerable, and of great Estimation, Sway, Power and Authority throughout all the neighbouring places of *Chauvine*, *Nouaille*, *Vivonne*, *Mezeaux*, *Estables*, and other bordering and circumjacent Towns, Villages, 20 and Hamlets: All their Debates were pacified by him; he put an end to their brabbling Suits at Law, and wrangling Differences. By his Advice and Counsels were Accords and Reconcilements no less firmly made, than if the Verdict of a Sovereign Judge had been interposed therein, although, in very deed, he was no Judge at all, but a right honest Man, as you may well conceive. *Arg. in l. sed si unius, ff de jureju., et de verb. oblig., l. continuus.*

There was not a Hog killed within three Parishes of 30 him, whereof he had not some part of the Haslet and Puddings. He was almost every day invited either to a Marriage, Banket, Christning Feast, an Uprising or Women-Churching Treatment, a Birth-day's Anniversary Solemnity, a merry Frolick Gossiping, or otherways to some delicious Entertainment in a Tavern, to make some Accord and Agreement between Persons at odds, and in debate with one another. Remark what I say; for he never yet settled and compounded a Difference betwixt any two at variance, 40

but he streight made the Parties agreed and pacified, to drink together, as a sure and infallible Token and Symbol of a perfect and compleatly well cemented Reconciliation, sign of a sound and sincere Amity and proper Mark of a new Joy and Gladness to follow thereupon. *Ut no. per doct., ff de peri. et comm. rei vend. l. j.* He had a Son whose Name was *Tenot Dandin*, a lusty young sturdy frisking Royster, so help me God, who likewise (in imitation of his Peace-making Father) would have undertaken and medled with the taking up of Variances, and deciding of Controversies betwixt disagreeing and contentious Parties, Pleaders as you know.

*Sæpe solet similis filius esse patri,
Et sequitur leviter filia matris iter.*

Ut ait gl., vj q., j c.: Si quis; g. de cons., d. v, c. j fi.; et est no. per doct., C. de impu. et aliis subst., l. ult. et l. legitimæ, ff de stat. hom., gl. in l. quod si nolit, ff de edit. ed., l. quis, C. ad le. Jul. majest. Excipio filios a moniali
susceptos ex monacho, per gl. in c. Impudicas, xxvij q. I.
 And such was his Confidence to have no worse Success than his Father, he assumed unto himself the Title of *Law-strife-setter*. He was likeways in these pacificatory Negotiations so active and vigilant; for *vigilantibus jura subveniunt, ex l. pupillus, ff quæ in fraud. cred., et ibid. l. non enim, et instit. in proæmio*; that when he had smelt, heard, and fully understood; *ut ff si quad. pau. fec., L. Agaso, gl. in verbo olfecit i. nasum ad culum posuit*; that there was any where in the Country a
 30 debatable matter at Law, he would incontinently thrust in his Advice, and so forwardly intrude his Opinion in the business, that he made no Bones of making offer, and taking upon him to decide it, how difficult soever it might happen to be, to the full contentment and Satisfaction of both Parties: It is written, *Qui non laborat non manducat*. And the said *gl. ff de dam. infect., l. quamvis*: And *Currere plus quæ le pas vetulam compellit egestas. gl. ff de lib. agnos., l. Si quis pro qua facit; l. si plures, C. de cond. incer.* But so
 40 huge great was his Misfortune in this his Undertaking,

that he never composed any difference, how little soever you may imagine it might have been, but that instead of reconciling the Parties at odds, he did incense, irritate, and exasperate them to a higher point of Dissention and Enmity than ever they were at before. Your Worships know I doubt not that,

Sermo datur cunctis, animi sapientia paucis.

gl. ff de alie. ju. mu. caus. fa., l. ij. This administred unto the Tavern-keepers, Wine-drawers, and Vintners of *Smerea* an occasion to say, that under him they had not in the space of a whole year so much *Reconciliation-Wine* (for so were they pleased to call the good Wine of *Leguge*) as under his Father they had done in one half hours time. It hapned a little while thereafter, that he made a most heavy regret thereof to his Father, attributing the Causes of his bad Success in pacificatory Enterprizes to the Perversity, Stubbornness, forward, cross and backward Inclinations of the People of his time. roundly boldly and irreverently upbraiding, that if but a score of Years before the World had been so wayward, obstinate, pervicacious, implacable, and out of all Square, Frame and Order as it was then, his Father had never attained to, and acquired the Honour and Title of *Strife-appeaser*, so irrefragably, inviolably and irrevocably as he hath done; in doing whereof *Tenot* did heinously transgress against the Law which prohibiteth Children to reproach the Actions of their Parents. *Per gl. et Bar., l. iij, § Si quis, ff de condi. ob caus., et autent., de Nup., § Sed quod sancitum, Coll. iiij.* To this the honest old Father answered thus: My Son *Dandin*, when *Don oportet* taketh place, this is the course which we must trace, *gl. C. de appell., l. eos etiam*: For the Road that you went upon was not the way to the Fullers Mill nor in any part thereof was the Form to be found wherein the Hare did sit. Thou hast not the skill and dexterity of settling and composing Differences. Why? Because thou takest them at the beginning in the very Infancy and Bud as it were, when they are green, raw, and

indigestible; yet I know handsomly and featly how to compose and settle them all. Why? Because I take them at their Decadence, in their Weaning, and when they are pretty well digested. So saith *gl. dulcior est fructus post multa pericula ductus. L. non moriturus, C. de contrahend. et cernit. stip.* Didst thou ever hear the vulgar proverb, *Happy is the Physician whose coming is desired at the Declension of a Disease?* For the Sickness being come to a Crisis, is then upon the decreasing
10 hand, and drawing towards an end, although the Physician should not repair thither for the Cure thereof: whereby though Nature wholly do the work, he bears away the Palm and Praise thereof. My Pleaders after the same manner, before I did interpose my Judgment in the reconciling of them, were waxing faint in their Contestations, their Altercation Heat was much abated, and, in declining from their former Strife, they of themselves inclined to a firm Accommodation of their Differences; because there wanted
20 Fuel to that Fire of burning, Rancour and despicable Wrangling, whereof the lower sort of Lawyers were the Kindlers: This is to say, their Purses were emptied of Coin, they had not a Win in their Fab, nor Penny in their Bag, wherewith to solicit and present their Actions,

Deficiente pecu-, deficit omne, -nia.

There wanted then nothing but some Brother to supply the place of a Paranymp, Braul-broker, Proxenate or Mediator, who acting his part dex-
30 trously, should be the first broacher of the Motion of an Agreement, for saving both the one and the other Party from that hurtful and pernicious Shame, whereof he could not have avoided the Imputation, when it should have been said, that he was the first who yielded and spoke of a Reconcilement; and that therefore his Cause not being good, and being sensible where his Shoe did pinch him, was willing to break the Ice, and make the greater haste to prepare the way for a Condescendment to an amicable and

friendly Treaty. Then was it that I came in pudding time, (*Dandin* my Son) nor is the fat of Bacon more relishing to boiled Pease, than was my Verdict then agreeable to them: This was my Luck, my Profit and good Fortune. I tell thee, my Jolly Son *Dandin*, that by this Rule and Method I could settle a firm Peace, or at least clap up a Cessation of Arms and Truce for many years to come betwixt the *Great King* and the *Venetian State*; the *Emperor* and the *Cantons of Switzerland*; the *English* and the *Scots*; and betwixt the Pope and the *Ferrarians*. Shall I go yet further: Yea, as I would have God to help me, betwixt the *Turk* and the *Sophy*, the *Tartars* and the *Muscovites*. Remark well what I am to say unto thee, I would take them at that very instant nick of time, when both those of the one and the other side should be weary and tired of making War, when they had voided and emptied their own Cashes and Coffers of all Treasure and Coin, drained and exhausted the Purses and Bags of their Subjects, sold and morgaged their Domains and proper Inheritances, and totally wasted, spent and consumed the Munition, Furniture, Provision and Victuals that were necessary for the continuance of a Military Expedition. There I am sure, 'by God, or 'by his Mother, that would they, would they, in spite of all their Teeths, they should be forced to take a little Respit and Breathing-time, to moderate the Fury and cruel Rage of their ambitious Aims. This is the Doctrine in *gl. xxxvii. d. c. si quando*.

Odero, si potero, si non invitus amabo.

30

CHAP. XLII

How Suits at Law are bred at first, and how they come afterwards to their perfect growth.

FOR this Cause (quoth *Bridlegoose*) going on in his Discourse, I temporise and apply my self to the Times, as your other Worships use to do, waiting patiently for the Maturity of the Process, full Growth

and Perfection thereof in all its Members; to wit, the Writings and the Bags. *Arg. in l. si major., C. commu. diri. et de cons., d. j. c. Solemnitates, et ibi gl.* A Suit in Law at its Production, Birth and first beginning, seemeth to me as unto your other Worships, shapeless, without Form or Fashion, incompleat, ugly and imperfect, even as a *Bare*, at his first coming into the World, hath neither Hands, Skin, Hair nor Head, but is meerly an inform, rude and ill-favoured piece and
 10 lump of Flesh; and would remain still so, if his Dam out of the abundance of her Affection to her hopeful Cub, did not with much licking put his Members into that figure and shape which Nature had provided for those of an *Arctick* and *Ursinal* kind. *Ut no. doct., ff ad leg. Aquil., l. ij, in fi.* Just so I see, as your other Worships do. Processes and Suits in Law at their first bringing forth, to be memberless, without shape, deformed and disfigured; for that then they consist only of one or two Writings, or Copies of Instruments,
 20 through which Defect they appear unto me as to your other Worships, foul, loathsom, filthy and misshapen Beasts. But when there are heaps of these Legiformal Papers packed, piled, laid up together, impoaked, insacheled, and put up in Bags, then is it that with a good reason we may term that Suit, to which, as pieces, parcels, parts, portions and members thereof, they do pertain and belong, well-formed and fashioned, big-limmed, strong set, and in all and each of its Dimensions most compleatly membred: Because *forma*
 30 *dat esse rei, l. Si is qui, ff ad leg. Falci. in c. cum dilecta, extra., de rescrip.; Barbatia, consil. 12., lib. 2.* And before him, *Bald. in c. ulti. extra. de consue., et L. Julianus, ff ad exhib., et L. Quasitum, ff de lega. iii.* The manner is such as is set down in *gl. p. q. i. c. Paulus.*

Debile principium melior fortuna sequetur.

Like your other Worships, also the Sergeants, Catchpoles, Pursevants, Messengers, Summoners, Apparitors, Ushers, Door-keepers, Pettifoggers, Attorneys, Proctors, Commissioners, Justices of the Peace, Judge

Delegates, Arbitrators, Overseers, Sequestrators, Advocates, Inquisitors, Jurors, Searchers, Examiners, Notaries, Tabellions, Scribes, Scriveners, Clerks, Pregnatories, Secondaries and *Expedanean* Judges, *de quibus tit. est lib. iij Cod.* by sucking very much, and that exceeding vorcibly, and licking at the Purses of the pleading Partics, they, to the Suits already begot and engendred, form, fashion, and frame Head, Feet, Claws, Talons, Beaks, Bills, Teeth, Hands, Veins, Sinews, Arteries, Muscles, Humours, and so forth,¹⁰ through all the Simulary and Dissimulary Parts of the whole; which Parts, Particles, Pendicles and Appurtenances, are the Law-poaks and Bags, *gl. de cons., d. iij. c. accepisti. Qualis vestis erit, talia corda gerit. Hic notandum est* that in this respect the Pleaders, Litigants and Law-Suiters are happier than the Officers, Ministers, and Administrators of Justice: For *beatius est dare quam accipere, ff comm., l. iij. et extra. de celebra. miss., c. cum Marthæ, et 24 q., j. c. Odi gl.*

Affectum dantis pensat censura tonantis.

20

Thus becometh the Action or Process, by their care and industry, to be of a compleat and goodly bulk, well shaped, framed, formed, and fashioned according to the *Canonical Gloss.*

Accipe, sume, cape, sunt verba placentia Papæ.

Which Speech hath been more clearly explained by *Alb. de Ros. in verbo Roma.*

*Roma manus rodit, quas rodere non valet, odit.
Dantes custodit, non dantes spernit, & odit.*

The Reason whereof is thought to be this:

30

Ad præsens ova cras pullis sunt meliora.

Ut est glo., in l. Quum hi, ff de transac. Nor is this all, for the inconvenience of the contrary is set down in *gl. c. de allu., l. F.:*

Quum labor in damno est, crescit mortalis egestas.

In confirmation whereof we find, that the true Etymology and Exposition of the word *Process* is *Purchase*,

riz. of good store of Money to the Lawyers, and of many Poaks, *id est*, *Prou-Sacks*, to the Pleaders, upon which Subject we have most Celestial Quips, Gybes, and Girds.

Litigando jura crescunt, litigando jus acquiritur.

Item gl. in c. illud, ext. de præsumpt., et C. de prob., l. instrumenta, l. Non epistolis, l. Non nudis,

Et si non prout singula, multa jacent.

Yea, but (asked *Trinquamelle*) how do you proceed,
 10 (my Friend) in Criminal Causes, the culpable and guilty Party being taken and seized upon, *Flagrante Crimine*? Even as your other Worships use to do (answered *Bridlegoose*;) *First*, I permit the Plaintiff to depart from the Court, enjoyning him not to presume to return thither, till he preallably, should have taken a good sound and profound Sleep, which is to serve for the prime Entry and Introduction to the legal carrying on of the Business. In the next place, a formal Report is to be made to me of his having slept.
 20 *Thirdly*, I issue forth a Warrant to convent him before me. *Fourthly*, He is to produce a sufficient and authentick Attestation, of his having thoroughly and entirely slept, conform to the *gl.*, 32 q. vij c. *Si quis cum.*

Quandoque bonus dormitat Homerus.

Being thus far advanced in the Formality of the Process, I find that this Consopiating Act engendreth another Act, whence ariseth the articulating of a Member; that again produceth a Third Act, fashionative of another Member; which Third bringing forth
 30 a Fourth, Procreative of another Act: New Members in a no fewer Number are shapen and framed, one still breeding, and begetting another (as Link after Link, the Coat of Mail at length is made) till thus, Piece after Piece, by little and little, like Information upon Information, the Process be compleatly well formed, and perfect in all his Members. Finally, having proceeded this length, I have recourse to my
Dice, nor is it to be thought, that this interruption,

respit, or interpellation, is by me occasioned without very good reason inducing me thereunto, and a notable Experience of a most convincing and irrefragable force.

I remember, on a time, that in the Camp at *Stockholm*, there was a certain *Gascon* named *Gratinauld*, Native of the Town of *Saint Sever*, who having lost all his Money at Play, and consecutively being very angry thereat, as you know, *pecunia est alter sanguis, ut ait Anto. de Butrio in c. accedens.*, 13, extra., *ut lit. non contest.*, et ¹⁰ *Bald. in l. si tuis.*, *C. de op. li. per no.*, et *l. advocati*, *C. de advo. div. jud.*: *Pecunia est vita hominis et optimus fidejussor in necessitatibus*: Did, at his coming forth of the Gaming-House, in the presence of the whole Company that was there, with a very loud Voice, speak in his own Language these following words: *Pao cap de bious, hillotz, que mauia de pippe bous tresbyre; ares que pergudes sont les mies bingt et quouatte baguettes, ta pla donnerien picz, truez et patactz. Sey degun de bous aulx qui boille truquar ambe iou à belz embiz.* Finding that none would ²⁰ make him any Answer, he passed from thence to that part of the Leaguer, where the huff, snuff, honder-sponder, swash-buckling *High-Germans* were, to whom he renewed these very Terms, provoking them to fight with him; but all the Return he had from them to his stout Challenge was only *Der Guascogner thut schuch usz mitt eim jedem ze schlagen, aber er ist geneigter zu staelen; darumb, lieben frauen, hend serg zu unserm hausraut.* Finding also, that none of that Band of *Teutonick* Soldiers offered himself to the Combat, he passed to that quarter of the ³⁰ Leaguer where the *French* Free-booting Adventurers were encamped, and reiterating unto them, what he had before repeated to the *Dutch* Warriours, challenged them likewise to fight with him, and therewithal made some pretty little *Gasconado* fisking *Gambols*, to oblige them the more cheerfully and gallantly to cope with him in the Lists of a Duellizing Engagement; but no Answer at all was made unto him. Whereupon the *Gascon* despairing of meeting with any Antagonists, departed from thence, and ⁴⁰

laying himself down, not far from the Pavilions of the grand *Christian* Cavalier, *Crissie*, fell fast asleep. When he had thoroughly slept an hour or two, another adventurous and all-hazarding Blade of the Forlorn Hope of the lavishly wasting Gamesters, having also lost all his Moneys, sallied forth with a Sword in his Hand, of a firm Resolution to fight with the afore-said *Gascon* seeing he had lost as well as he.

Ploratur lachrymis amissa pecunia reris,

¹⁰ saith the *Gl. de penitent. dist. 3. c. Sunt plures*. To this effect, having made enquiry and search for him throughout the whole Camp, and in sequel thereof found him asleep, he said unto him, Up, ho, good Fellow, in Name of all the Devils of Hell, rise up, rise up, get up; I have lost my Money as well as thou hast done, let us therefore go fight lustily together, grapple and scuffle it to some purpose: 'Thou may'st see that; and look, my Tuck is no longer than thy Rapier. The *Gascon*, altogether astonished at his unexpected Pro-
²⁰ vocation, without altering his former Dialect, spoke thus: *Cap de saint Arnault. quau seys tu, qui me rebeillez? Que man de taverne te gyre. Ho, saint Siobé, cap de Guascoigne, ta pla dormie iou, quand aquoest taquain me bingut estée*. The ventrous Royster inviteth him again to the Duel; but the *Gascon*, without condescending to his desire, said only this: *Hé, paouret, iou te esquernerie, ares que son pla reposat. V'ayne un pauc qui te posar com iou; fuesse truqueren*. Thus, in forgetting his Loss, he forgot the eagerness which he had to fight. In conclusion,
³⁰ after that the other had likewise slept a little they, instead of fighting, and possibly killing one another, went joyntly to a Sutler's Tent, where they drank together very amicably, each upon the pawn of his Sword. Thus, by a little Sleep was pacified the ardent Fury of two warlike Champions. There, Gossip, comes the Golden Word of Jhon Andr. in *c. ult. de sent. et re judic., libro sexto*:

Sedenáo, & dormiendo fit anima prudens.

CHAP. XLIII

How PANTAGRUEL excuseth BRIDLEGOOSE, in the matters of Sentencing Actions at Law, by the Chance of the Dice.

With this *Bridlegoose* held his peace. Whereupon *Trinquamelle* bid them withdraw from the Court: Which accordingly was done; and then directed his Discourse to *Pantagruel* after this manner: It is fitting (most Illustrious Prince) not only by reason of the deep Obligations wherein this present *Parliament*, together with the whole Marquisate of *Merlingues*, stand bound to your Royal Highness, for the innumerable Benefits, which as effects of *meer Grace*, they have received from your incomparable Bounty; but for that excellent 10 Wit also, prime Judgment, and admirable Learning wherewith Almighty God, the Giver of all Good Things, hath most richly qualified and endowed you, we tender and present unto you the Decision of this new, strange, and Paradoxical Case of *Bridlegoose*, who in your presence, to your both hearing and seeing, hath plainly confessed his final Judging and Determinating of Suit of Law, by the meer Chance and Fortune of the *Dice*: therefore do we beseech you, that you may be pleased to give Sentence therein, as 20 unto you shall seem most just and equitable. To this *Pantagruel* answered: *Gentlemen*, It is not unknown to you, how my Condition is somewhat remote from the Profession of deciding Law-Controversies; yet seeing you are pleased to do me the Honour to put that Task upon me, instead of undergoing the Office of a *Judge*, I will become your humble *Suppliant*: I observe, *Gentlemen*, in this *Bridlegoose*, several things, which induce me to represent before you, that it is my opinion he should be pardoned. In the *First place* his 30 *Old Age*; *Secondly*, his *Simplicity*: To both which Qualities our Statute and Common Laws, Civil and Municipal together, allow many Excuses for any slips or escapes, which through the invincible Imperfection of either,

have been inconsiderately stumbled upon by a Person so qualified. *Thirdly, Gentlemen*, I must needs display before you another Case, which in Equity and Justice maketh much for the advantage of *Bridlegoose*; to wit, that this one, sole, and single fault of his, ought to be quite forgotten, abolished, and swallowed up, by that immense and vast Ocean of just Dooms and Sentences, which heretofore he hath given and pronounced: his Demeanours for these forty Years and upwards, that he hath been a Judge, having been so evenly balanced in the Scales of Uprightness, that Envy itself, till now, could not have been so impudent as to accuse and twit him with an Act worthy of a Check or Reprehension: As if a Drop of the Sea were thrown into the *Loire*, none could perceive, or say, that by this single Drop, the whole River should be salt and brackish.

Truly, it seemeth unto me, that in the whole Series of *Bridlegoose's* Juridical Decrees, there hath been, I know not what, of extraordinary savouring of the unspeakable Benignity of God, that all those his preceding Sentences, Awards, and Judgments, have been confirmed and approved of by your selves, in this your own Venerable and *Sovereign Court*: for it is usual (as you know well) with him whose ways are inscrutable, to manifest his own ineffable Glory, in blunting the Perspicacy of the Eyes of the Wise, in weakening the Strength of potent Oppressors, in depressing the Pride of rich Extortioners, and in erecting, comforting, protecting, supporting, upholding, and shoaring up the poor, feeble, humble, silly, and foolish Ones of the Earth. But waving all these matters, I shall only beseech you, not by the Obligations which you pretend to owe to my Family, for which I thank you; but for that constant and unfeigned Love and Affection which you have always found in me, both on this and on the other side of *Loire*, for the Maintenance and Establishment of your Places, Offices, and Dignities, that for this one time, you would pardon and forgive him, upon these two Conditions: *First*,
46 That he satisfie, or put a sufficient Surety for the

Satisfaction of the Party wronged by the Injustice of the Sentence in question: For the fulfilment of this Article, I will provide sufficiently. And *Secondly*, That for his subsidiary Aid in the weighty Charge of Administring Justice, you would be pleased to appoint, and assign unto him some pretty, little, vertuous Counsellor, younger, learned, and wiser than he, by the Square and Rule of whose Advice he may regulate, guide, temper, and moderate in times coming, all his Judiciary Procedures; or otherways, if you intend ¹⁰ totally to depose him from his Office, and to deprive him altogether of the State and Dignity of a Judge, I shall cordially intreat you to make a Present and free Gift of him to me, who shall find in my Kingdoms Charges and Employments enough wherewith to imbusie him, for the bettering of his own Fortunes, and furtherance of my Service. In the mean time, I implore the Creator, Saviour and Sanctifier of all good things, in their Grace, Mercy and Kindness, to preserve you all now and evermore, World without end. ²⁰

These words thus spoken, *Pantagruel* vayling his Cap, and making a Leg, with such a Majestick Garb as became a Person of his paramount Degree and Eminency, farewell'd *Trinquamelle* the President, and Master Speaker of that *Merlinguesian* Parliament, took his leave of the whole Court, and went out of the Chamber; at the Door whereof finding *Panurge*, *Epistemon*, Fryar *Ihon*, and others, he forthwith, attended by them, walked to the outer Gate, where all them immediately took Horse to return towards ³⁰ *Gargantua*. *Pantagruel* by the way related to them, from point to point, the manner of *Bridlegoose's* sententiating Differences at Law. Fryar *Ihon* said, that he had seen *Peter Dandin*, and was acquainted with him at that time when he sojourned in the Monastery of *Fontaine le Conte*, under the Noble Abbot *Ardillon*. *Gymnast* likewise affirmed, that he was in the Tent of the Grand *Christian Cavallier de Cressie*, when the *Gascon*, after his Sleep, made answer to the Adventurer. *Panurge* was somewhat incredulous in ⁴⁰

the Matter of Believing, that it was morally possible *Bridlegoose* should have been for such a long space of Time so continually fortunate in that *Alcator* way of deciding Law-Debates. *Epistemon* said to *Pantagruel*, Such another Story, not much unlike to that, in all the Circumstances thereof, is vulgarly reported of the *Provost of Montleher*. In good sooth, such a perpetuity of good Luck is to be wondred at. To have hit right twice or thrice in a Judgment so given by Hazard, might have fallen out well enough, especially in Controversies that were ambiguous, intricate, abstruse, perplexed, and obscure.

CHAP. XLIV

How PANTAGRUEL relateth a strange History of the Perplexity of Humane Judgment.

SEing you talk (quoth *Pantagruel*) of dark, difficult, hard and knotty Debates, I will tell you of one controverted before *Cneius Dolabella*, Proconsul in *Asia*. The Case was this:

A Wife in *Smyrna* had of her first Husband a Child named *Abece*; he dying, she, after the expiring of a Year and Day, married again, and to her Second Husband bore a Boy called *Edege*: A pretty long time thereafter it happened (as you know the Affection of Step-fathers and Step-dams is very rare, towards the Children of the first Fathers and Mothers deceased) that this Husband, with the help of his Son *Edege*, secretly, wittingly, willingly and treacherously murdered *Abece*. The Woman came no sooner to get Information of the Fact, that it might not go unpunished, she caused kill them both, to revenge the Death of her first Son. She was Apprehended, and carried before *Cneius Dolabella*, in whose Presence she, without dissembling any thing, confessed all that was laid to her Charge; yet alledged, that she had both Right and Reason on her side for the killing of them. Thus was the State of the Question. He found the Business so dubious and

intricate, that he knew not what to determin therein, nor which of the Parties to incline to. On the one hand, it was an execrable Crime to cut off at once both her Second Husband and her Son. On the other hand, the Cause of the Murther seemed to be so natural, as to be grounded upon the Law of Nations, and the rational Instinct of all the People of the World; seeing they two together had feloniously and inurtherously destroyed her first Son: Not that they had been in any manner of way wronged, outraged or injured by ¹⁰ him, but out of an avaricious intent to possess his Inheritance. In this doubtful Quandary and Uncertainty what to pitch upon, he sent to the *Areopagites* then sitting at *Athens*, to learn and obtain their Advice and Judgment. That Judicious Senate very sagely perpending the Reasons of his Perplexity, sent him word to summon her personally to compear before him, a precise Hundred Years thereafter, to answer to some Interrogatories touching certain Points, which were not contained in the Verbal Defence: Which ²⁰ Resolution of theirs did import, that it was, in their opinion, a so difficult and inextricable a Matter, that they knew not what to say or judge therein. Who had decided that Plea by the Chance and Fortune of the *Dice*, could not have erred nor awarded amiss, on which side soever he had past his casting and condemnatory Sentence: If against the Woman, she deserved Punishment for usurping Sovereign Authority, by taking that Vengeance at her own hand, the inflicting whereof was only competent to the Supream ³⁰ Power, to administer Justice in Criminal Cases: If for her, the just Resentment of a so atrocious Injury done unto her, in murthering her innocent Son, did fully excuse and vindicate her of any Trespass or Offence about that Particular committed by her. But this continuation of *Bridlegoose* for so many Years, still hitting the Nail on the Head, never missing the Mark, and always judging aright, by the meer throwing of the *Dice*, and the Chance thereof, is that which most astonisheth and amazeth me.

To answer (quoth *Epistemon*) categorically to that which you wonder at I must ingeniously confess and avow that I cannot; yet conjecturally to guess at the reason of it, I would refer the Cause of that marvelously long-continued happy Success in the Judiciary Results of his Definitive Sentences to the favourable Aspect of the Heavens, and Benignity of the *Intelligences*; who, out of their love to Goodness, after having contemplated the pure Simplicity and sincere Unfeignedness of Judge *Bridlegoose* in the acknowledgment of his Inabilities, did regulate that for him by Chance, which by the profoundest Act of his maturest Deliberation he was not able to reach unto. That likewise which possibly made him to diffide in his own Skill and Capacity, notwithstanding his being an expert and understanding Lawyer, for any thing that I know to the contrary, was the Knowledge and Experience which he had of the Antinomies, Contrarieties, Antilogies, Contradictions, Traversings and Thwartings of Law, Customs, Edicts, Statutes, Orders and Ordinances, in which dangerous Opposition, Equity and Justice being structured and founded on either of the opposite Terms, and a Gap being thereby opened for the ushering in of Injustice and Iniquity, through the various Interpretations of Self-ended Lawyers, being assuredly perswaded that the Infernal Calumniator who frequently transformeth himself into the likeness of a Messenger or Angel of Light, maketh use of these cross Glosses and Expositions in the
30 Mouths and Pens of his Ministers and Servants, the perverse Advocates, bribing Judges, Law-monging Attorneys, prevaricating Counsellors, and other suchlike Law-wrestling Members of a Court of Justice, to turn by those means Black to White, Green to Grey, and what is Streight to a Crooked ply; for the more expedient doing whereof, these *Diabolical* Ministers make both the Pleading Parties believe that their Cause is just and righteous; for it is well known, that there is no Cause, how bad soever, which doth not
40 find an Advocate to patrocinate and defend it, else

would there be no Process in the World, no Suits at Law, nor Pleadings at the Bar. He did in these Extremities, as I conceive, most humbly recommend the Direction of his Judicial Proceedings to the Upright Judge of Judges, God Almighty; did submit himself to the Conduct and Guideship of the Blessed Spirit, in the Hazard and Perplexity of the Definitive Sentence; and by this *Aleatory* Lot, did, as it were, implore and explore the Divine Decree of his *Good Will* and Pleasure, instead of that which we call the *Final* 10 *Judgment of a Court*. To this effect, to the better attaining to his purpose, which was to judge righteously, he did in my opinion throw and turn the *Dice*, to the end, that by the Providence aforesaid, the best *Chance* might fall to him whose Action was uprightest, and backed with greatest Reason; in doing whereof, he did not stray from the Sense of *Talmudists*, who say, that there is so little harm in that manner of searching the Truth, that in the Anxiety and Perplexedness of Humane Wits, God oftentimes manifesteth the secret 20 Pleasure of his Divine Will.

Furthermore, I will neither think nor say, nor can I believe, that the Unstreightness is so irregular, or the Corruption so evident, of those of the Parliament of *Mirlingois* in *Mirlingues*, before whom *Bridlegoose* was Arraigned for Prevarication, that they will maintain it to be a worse Practice to have the Decision of a Suit at Law referred to the Chance and Hazard of a Throw of the *Dice*, hab nab, or luck as it will, than to have it remitted to, and past by the Determination 30 of those whose *Hands* are full of *Blood*, and Hearts of wry Affections. Besides that, their principal Direction in all Law-matters, comes to their Hands from one *Tribonian*, a wicked, miscreant, barbarous, faithless, and perfidious Knave, so pernicious, unjust, avaricious and perverse in his ways, that it was his ordinary custom to sell Laws, Edicts, Declarations, Constitutions and Ordinances, as at an Outroop or Putsale, to him who offered most for them. Thus did he shape Measures for the Pleaders, and cut their 40

Morsels to them by and out of these little Parcels, Fragments, Bits, Scantlings and Shreds of the Law now in use, altogether concealing, suppressing, disannulling and abolishing the remainder, which did make for the total Law; fearing that if the whole Law were made manifest and laid open to the knowledge of such as are interested in it, and the learned Books of the ancient *Doctors* of the Law, upon the Exposition of the *Twelve Tables*, and *Prætorian Edicts*, his villanous
 10 Pranks, Naughtiness, and vile Impiety, should come to the publick Notice of the World. Therefore were it better in my conceit, that is to say, less inconvenient, that Parties at Variance in any Juridicial Case, should in the dark march upon Caltropes, than to submit the Determination of what is their Right to such unhallowed Sentences and horrible Decrees: As *Cato* in his time wished and advised, that every Judiciary Court should be paved with Caltropes.

CHAP. XLV

How PANURGE taketh advice of TRIBOULET.

20 ON the sixth Day thereafter *Pantagruel* was returned home, at the very same hour that *Triboulet* was by Water come from *Blois*. *Panurge*, at his Arrival, gave him a Hogs Bladder puffed up with Wind, and resounding, because of the hard Pease that were within it: Moreover, he did present him with a gilt Wooden Sword, a hollow Budget made of a Tortoise shell, an Osier Watled Wicker-Bottle-full of *Briton* Wine, and five and twenty Apples of the Orchard of *Blanduco*.

If he be such a Fool (quoth *Carpalin*) as to be won
 30 with Apples, there is no more Wit in his Pate, than in the Head of an Ordinary Cabbage. *Triboulet* girded the Sword and Scrip to his side, took the Bladder in his Hand, ate some few of the Apples, and drunk up all the Wine. *Panurge* very wistly and heedfully looking upon him, said, I never yet saw a Fool, (and I have

seen ten thousand Franks worth of that kind of Cattle) who did not love to drink heartily, and by good long Draughts. When *Triboulet* had done with his *Drinking*, *Panurge* laid out before him, and exposed the Sum of the Business, wherein he was to require his Advice in eloquent and choice-sorted Terms, adorned with Flourishes of Rhetorick. But before he had altogether done, *Triboulet* with his Fist gave him a bouncing Whirret between the Shoulders, rendred back into his Hand again the empty Bottle, fillipped and flirted 10 him on the Nose with the Hog's Bladder; and lastly, for a final resolution, shaking and wagging his Head strongly and disorderly, he answered nothing else but this, *By God, God; mad Fool; beware the Monk: Buzansay Hornepipe*. These Words thus finished he slipt himself out of the Company, went aside, and ratling the Bladder, took a huge Delight in the melody of the rickling, crackling Noise of the Pease: After which time, it lay not in the power of them all to draw out of his Chaps the Articulate Sound of one Syllable; 20 insomuch that when *Panurge* went about to interrogate him further, *Triboulet* drew his Wooden Sword, and would have stuck him therewith. I have fished fair now (quoth *Panurge*) and brought my Pigs to a fine Market. Have I not got a brave Determination of all my Doubts, and a Response in all things agreeable to the Oracle that gave it? He is a great *Fool* that is not to be denied; yet is he a greater *Fool* who brought him hither to me. That Bolt (quoth *Carpalin*) levels point-blank at me. But of the three, I am 30 the greatest *Fool*, who did impart the Secret of my Thoughts to such an Idiot Ass, and Native Ninny.

Without putting our selves to any stir or trouble in the least (quoth *Pantagruel*) let us maturely and seriously consider and perpend the Gestures and Speech which he hath made and uttered: In them veritably (quoth he) have I remarked and observed some excellent and notable Mysteries, yea, of such important worth and weight, that I shall never henceforth be astonished, nor think strange, why the *Turks*, 40

with a great deal of Worship and Reverence, Honour and Respect Natural Fools, equally with their Primest Doctors, Musties, Divines and Prophets. Did not you take heed (quoth he) a little before he opened his Mouth to speak what a shogging, shaking and wagging his Head did keep? By the approved Doctrine of the ancient Philosophers, the customary Ceremonies of the most expert Magicians, and the received Opinions of the learnedest Lawyers, such
10 a brangling Agitation and Moving should by us all be judged to proceed from, and be quickned and suscitated by the coming and Inspiration of the Prophetizing and Fatidical Spirit, which entring briskly: and on a sudden, into a shallow Receptacle of a debil Substance (for as you know, and as the Proverb shews it, *a little Head containeth not much Brains*) was the cause of that Commotion. This is conform to what is avouched by the most skilful Physicians, when they affirm, that Shakings and Tremblings fall upon the
20 Members of a Humane Body, partly because of the Heaviness and violent Impetuosity of the Burthen and Load that is carried, and other part, by reason of the Weakness and Imbecillity that is in the vertue of the bearing Organ: A manifest Example whereof appeareth in those, who fasting, are not able to carry to their Head a great Goblet full of Wine without a trembling and a shaking in the Hand that holds it. This of old was accounted a Prefiguration and a mystical pointing out of the *Pythian* Divineress, who
30 used always before the uttering of a Response from the *Oracle* to shake a Branch of her Domestick Lawrel. *Lampridius* also testifieth that the Emperor *Heliogabalus*, to acquire unto himself the Reputation of a *Soothsayer*, did, on several Holy Days of prime Solemnity, in the Presence of the Fanatick Rabble, make the Head of his *Idol*, by some slight within the Body thereof, publickly to shake. *Plautus*, in his *Asserie*, declareth likewise, that *Saurius*, whithersoever he walked like one quite distracted of his Wits, keepeth such a
40 furious lolling and mad-like shaking of his Head, that

he commonly affrighted those who casually met with him in his Way. The said Author in another place shewing a Reason why *Charmides* shook and brangled his Head, averred that he was transported, and in an Extasie. *Catullus* after the same manner maketh mention in his *Berecynthia* and *Atys*, of the place wherein the *Menades*, *Bacchical Women*, She-Priests of the *Lycan God*, and demented Prophetesses, carrying Ivy Boughs in their Hands, did shake their Heads. As in the like case amongst the *Gauls*, the gelded Priests of *Cybele* were wont to do in the celebrating of some Festivals, which according to the Sense of the ancient Theologues, have from thence had their Denomination; for *κυβερται* signifieth to *turn round*, whirl about, shake the Head, and play the part of one that is wry-necked.

Semblably *Titus Livius* writeth, that in the Solemnization time of the *Bacchanalian Fobedays* at *Rome*, both Men and Women seemed to Prophetize and Vaticinate, because of an affected kind of wagging of the Head, 20 shrugging of the Shoulders, and Jectigation of the whole Body, which they used then most punctually. For the common Voice of the Philosophers, together with the Opinion of the People, asserteth for an irrefragable Truth, that Vaticination is seldom by the Heavens bestowed on any, without the Concomitancy of a little Phrensie, and a Head shaking, not only when the said presaging Vertue is infused, but when the Person also therewith inspired declareth and manifesteth it unto others. The learned Lawyer *Julien*, 30 being asked on a time, if that Slave might be truly esteemed to be healthful and in a good plight, who had not only convers'd with some furious, maniack and enraged People, but in their Company had also prophesied, yet without a Noddle-shaking Concussion, answered, That seeing there was no Head-wagging at the time of his Predictions, he might be held for sound and compotent enough. Is it not daily seen how School-masters, Teachers, Tutors and Instructors of Children, shake the Heads of their Disciples, 40

(as one would do a Pot in holding it by the Lugs) that by this Erection, Vellication, stretching and pulling their Ears, (which according to the Doctrine of the sage *Egyptians*, is a Member consecrated to the *Memory*) they may stir them up to recollect their scatter'd Thoughts, bring home those Fancies of theirs, which perhaps have been extravagantly roaming abroad upon strange and uncouth Objects, and totally range their Judgments, which possibly by 10 disordinate Affections have been made wild, to the Rule and Pattern of a wise, discreet, vertuous and Philosophical Discipline: All which *Virgil* acknowledgeth to be true, in the branglement of *Apollo Cynthius*.

CHAP. XLVI

How PANTAGRUEL and PANURGE diversly interpret the Words of TRIBOULET.

HE says you are a *Fool*; and what kind of *Fool*? A *mad Fool*, who in your old Age would enslave your self to the Bondage of Matrimony, and shut your Pleasures up within a Wedlock, whose Key some Russian carries in his Codpiece. He says furthermore, 20 *beware of the Monk*. Upon mine Honour, it gives me in my mind, that you will be cuckolded by a *Monk*. Nay, I will engage mine Honour, which is the most precious Pawn I could have in my Possession, although I were sole and peaceable Dominator over all *Europe, Asia, and Africk*, that if you marry, you will surely be one of the horned Brotherhood of *Vulcan*. Hereby may you perceive how much I do attribute to the wise *Foolery* of our Morosoph *Triboulet*. The other Oracles and Responses did in the general prognosticate you a 30 Cuckold, without descending so near to the point of a particular Determination, as to pitch upon what Vocation, amongst the several sorts of Men, he should profess who is to be the Copesmate of your Wife, and Hornifyer of your proper self. Thus noble *Triboulet* tells it us plainly, from whose Words we may gather

with all ease imaginary, that your Cuckoldry is to be infamous, and so much the more scandalous, that your Conjugal Bed will be incestuously contaminated with the Filthiness of a *Monkery Lecher*. Moreover he says, that you will be the *Hornepipe of Buzansay*. That is to say, well horned, hornified and cornuted: And as *Triboulet's* Unkle asked from *Lewis* the Twelfth, for a younger Brother of his own who lived at *Blois*, the *Hornepipes* of *Buzansay*, for the Organ Pipes, through the mistake of one Word for another: Even so, whilst 10 you think to marry a wise, humble, calm, discreet and honest Wife, you shall unhappily stumble upon one witless, proud, lowd, obstreperous, bawling, clamorous, and more unpleasant than any *Buzansay-hornepipe*. Consider withal, how he flirted you on the Nose with the *Bladder*, and gave you a sound thumping Blow with his Fist upon the ridge of the Back. This denotates and presageth, that you shall be banged, beaten and filliped by her; and that also she will steal of your Goods from you, as you stole the Hogs Bladder 20 from the little boys of *Vaubreton*. Flat contrary (quoth *Panurge*) not that I would impudently exempt my self from being a Vassal in the Territory of *Folly*; I hold of that Jurisdiction, and am subject thereto, I confess it; and why should I not? for the whole World is *foolish*. In the old *Lorrain* Language (*fou* for *tou*) *All* and *Fool* were the same thing. Besides it is avouched by *Solomon*, that infinite is the number of *Fools*: From an Infinity nothing can be deducted or abated, nor yet by the Testimony of *Aristotle*, can any thing thereto be 30 added or subjoyned. Therefore were I a *mad Fool*, if being a *Fool* I should not hold my self a *Fool*. After the same manner of speaking, we may aver the number of the mad and enraged Folks to be infinite. *Avicenne* maketh no Bones to assert, that the several kinds of *Madness* are infinite.

Though this much of *Triboulet's* words tend little to my Advantage, how be it the Prejudice which I sustain thereby be common with me to all other Men, yet the rest of his Talk and Gesture maketh altogether for me. 40

He said to my Wife, *Be wary of the Monky*; that is as much, as if she should be chery, and take as much delight in a Monky as ever did the *Lesbia* of *Catullus* in her Sparrow; who will for his Recreation pass his time no less joyfully at the exercise of snatching Flies, than heretofore did the merciless Flycatcher *Domitian*. Withal he meant by another part of his Discourse, that she should be of a Jovial Country-like Humour, as gay and pleasing as a harmonious *Hornepipe* of *Saulian* or ¹⁰ *Buzansay*. The veridical *Triboulet* did therein hint at what I liked well, as perfectly knowing the Inclinations and Propensions of my Mind, my natural Disposition, and the Biass of my interior Passions and Affections: For you may be assured, that my Humour is much better satisfied and contented with the pretty frolick rural discheveled Shepheardesses, whose Bums through their coarse Canvas Smocks smell of the Claver-grass of the Field, than with those great Ladies in Magnifick Courts, with their Flandan, Top-²⁰ knots and Sultana's, their Polvil, Postillo's and Cosmeticks. The homely sound likeways of a Rustical *Hornepipe*, is more agreeable to my Ears, than the curious Warblings and musical Quavering of Lutes, Teorbes, Viols, Rebecks and Violins. He gave me a lusty rapping thwack on my Back. What then? Let it pass in the Name and for the Love of God, as an Abatement of, and Deduction from so much of my future Pains in *Purgatory*. He did it not out of any evil intent: He thought belike to have hit some of the ³⁰ Pages: He is an honest *Fool*, and an innocent Change-ling. It is a Sin to harbour in the Heart any bad Conceit of him. As for my self, I heartily pardon him. He flirted me on the Nose: In that there is no harm; for it importeth nothing else, but that betwixt my *Wife* and me there will occur some toyish wanton Tricks, which usually happen to all new married Folks.

CHAP. XLVII

How PANTAGRUEL and PANURGE resolved to make a Visit to the Oracle of the Holy Bottle.

There is as yet another Point (quoth *Panurge*) which you have not at all considered on, although it be the chief and principal Head of the matter. He put the *Bottle* in my Hand, and restored it me again. How interpret you that Passage? What is the meaning of that? He possibly (quoth *Pantagruel*) signifieth thereby, that your *Wife* will be such a Drunkard, as shall daily take in her Liquor kindly, and ply the Pots and *Bottles* apace. Quite otherways (quoth *Panurge*) for the *Bottle* was empty. I swear to you, by ¹⁰ the prickling brambly Thorn of St. *Fiacre* in Brie, that our unique Morosoph whom I formerly termed the Lunatick *Triboulet*, referreth me, for attaining to the final Resolution of my Scruple, to the Response-giving *Bottle*: Therefore do I renew afresh the first Vow which I made, and here in your Presence protest and make Oath by Styx and Acheron, to carry still Spectacles in my Cap, and never to wear a Codpiece in my Breeches, until upon the Enterprize in hand of my Nuptial Undertaking, I shall have obtained an ²⁰ Answer from the *Holy Bottle*. I am acquainted with a prudent, understanding, and discreet Gentleman, and besides a very good Friend of mine, who knoweth the Land, Country, and Place where its *Temple* and *Oracle* is built and posited: He will guide and conduct us thither sure and safely. Let us go thither, I beseech you: Deny me not, and say not, Nay; reject not the Suit I make unto you, I intreat you. I will be to you an *Achates*, a *Damis*, and heartily accompany you all along in the whole Voyage, both in your going forth ³⁰ and coming back. I have of a long time known you to be a great lover of Peregrination, desirous still to learn new things, and still to see what you had never seen before.

Very willingly (quoth *Pantagruel*) I condescend to your Request. But before we enter in upon our Progress towards the Accomplishment of so far a Journey, replenished and fraught with eminent Perils, full of innumerable Hazards, and every way stored with evident and manifest Dangers. What Dangers (quoth *Panurge*, interrupting him)? Dangers fly back, run from, and shun me whither soever I go seven Leagues around: As in the Presence of the Sovereign a subordinate Magistracy is eclipsed; or as Clouds and Darkness quite vanish at the bright coming of a Radiant Sun; or as all Sores and Sicknesses did suddenly depart, at the approach of the Body of St. *Martin Aquande*: Nevertheless (quoth *Pantagruel*) before we adventure to set forwards on the Road of our projected and intended Voyage, some few Points are to be discussed, expedited and dispatched. *First*, Let us send back *Triboulet* to *Blois*, (which was instantly done, after that *Pantagruel* had given him a Frize Coat.) *Secondly*, Our Design must be backed with the Advice and Counsel of the King my Father. And *Lastly*, It is most needful and expedient for us, that we search for, and find out some *Sibylle* to serve us for a Guide, Truchman and Interpreter. To this *Panurge* made answer, That his Friend *Xenomanes* would abundantly suffice for the plenary Discharge and Performance of the *Sibyl's* Office; and that furthermore, in passing through the *Lanternatory* Revelling Country, they should take along with them a learned and profitable *Lanterne*, which would be no less useful to them in their Voyage, than was that of the *Sibyl* to *Aeneas* in his Descent to the *Elysian Fields*. *Carpalin* in the interim, as he was upon the conducting away of *Triboulet*, in his passing by, hearkened a little to the Discourse they were upon, then spoke out, saying, Ho, *Panurge*, Master Freeman, take my Lord *Debitis* at *Calais* alongst with you, for he is *Goud-fallot*, a good Fellow: He will not forget those who have been Debtors: These are *Lanternes*: Thus shall you not lack for both *Fallot* and *Lanterne*. I may safely with the

little Skill I have (quoth *Pantagruel*) prognosticate, that by the way we shall engender no Melancholy; I clearly perceive it already: The only thing that vexeth me is, that I cannot speak the *Lanternatorie* Language. I shall (answered *Panurge*) speak for you all; I understand it every whit as well as I do mine own Maternal Tongue, I have been no less used to it than to the vulgar *French*.

*Briszmarg d'algotbric nubstzne zos
Isquebfz prusq; alborlz erings zacbac.
Misbe disbarlkz morp nipp stanez bos.
Strombtz Panrge walmap quost grufz bac.*

10

Now guess, Friend *Epistemon* what this is. They are (quoth *Epistemon*) Names of errand Devils, paissant Devils, and rampant Devils. These words of thine, dear friend of mine, are true (quoth *Panurge*) yet are they Terms used in the Language of the Court of the *Lanternish* People. By the way as we go upon our Journey I will make to thee a pretty little Dictionary, which notwithstanding shall not last you much longer ²⁰ than a Pair of new Shoes; thou shalt have learned it sooner than thou canst perceive the Dawning of the next subsequent Morning. What I have said in the foregoing *Tetrastick* is thus translated out of the *Lanternish* Tongue into our Vulgar Dialect.

*All Miseries attended me, whilst I
A Lover was, and had no good thereby:
Of better Luck the married People tell,
Panurge is one of those, and knows it well.*

There is little more then (quoth *Pantagruel*) to be ³⁰ done, but that we understand what the Will of the King my Father will be therein, and purchase his Consent.

CHAP. XLVIII

How GARGANTUA sheweth, that the Children ought not to marry without the special Knowledge and Advice of their Fathers and Mothers.

NO sooner had *Pantagruel* entred in at the Door of the Great Hall of the Castle, than that he encountred full but with the good honest *Gargantua* coming forth from the Council Board, unto whom he made a succinct and summary Narrative of what had pass'd and occurred worthy of his Observation in his Travels abroad since their last Interview: Then, acquainting him with the Design he had in hand, besought him that it might stand with his good Will and Pleasure to grant him leave to prosecute and go thorough-stitch with the Enterprize which he had undertaken. The good Man *Gargantua* having in one hand two great bundles of Petitions, indorsed and answered; and in the other some remembrancing Notes and Bills, to put him in mind of such other Requests of Supplicants, which albeit presented, had nevertheless been neither read nor heard, he gave both to *Ulrich Gallet*, his ancient and faithful Master of Requests; then drew aside *Pantagruel*, and with a Countenance more serene and jovial than customary, spoke to him thus: I praise God, and have great reason so to do, my most dear Son, that he hath been pleased to entertain in you a constant Inclination to vertuous Actions. I am well content that the Voyage which you have motioned to me be by you accomplished, but withal, I could wish you would have a mind and desire to marry, for that I see you are of competent years. *Panurge* in the mean while was in a readiness of preparing and providing for Remedies, Salves and Cures against all such Lets, Obstacles, and Impediments as he could in the height of his Fancy conceive might by *Gargantua* be cast in the way of their Itinerary Design. It is your Pleasure (most dear

Father) that you speak? (answered *Pantagruel*). For my part I have not yet thought upon it. In all this Affair I wholly submit and rest in your good liking and Paternal Authority: For I shall rather pray unto God that he would throw me down stark dead at your Feet, in your Pleasure, then that against your pleasure I should be found married alive. I never yet heard that by any Law, whether Sacred or Profane, yea, amongst the rudest and most barbarous Nations in the World, it was allowed and approved of that Children ¹⁰ may be suffered and tolerated to marry at their own good Will and Pleasure, without the Knowledge, Advice or Consent asked and had thereto of their Fathers, Mothers, and nearest Kindred. All Legislators every where upon the face of the whole Earth, have taken away and removed this Licentious Liberty from Children, and totally reserved it to the Discretion of the Parents.

My dearly beloved Son (quoth *Gargantua*) I believe you, and from my Heart thank God for having en- ²⁰ dowed you with the Grace of having both a perfect notice of, and entire liking to laudable and praise worthy things; and that through the Windows of your exterior Senses he hath vouchsafed to transmit unto the interiour faculties of your Mind, nothing but what is good and vertuous. For in my time there have been found on the Continent a certain Country, wherein are I know not what kind of *Pastophorian* Mole-catching Priests, who albeit averse from engaging their proper Persons into a Matrimonial Duty, like the ³⁰ Pontifical Flamens of *Gibele* in *Phrygia*, as if they were Capons and not Cocks; full of Lasciviousness, Salacity and Wantonness, who yet have nevertheless, in the matter of Conjugal Affairs, taken upon them to prescribe Laws and Ordinances to married Folks. I cannot goodly determine what I should most abhor, detest, loath and abominate, whether the Tyrannical Presumption of those dreaded Sacerdotal *Mole-catchers*, who not being willing to contain and coop up themselves within the Grates and Treillices of their ⁴⁰

own mysterious Temples, do deal in, meddle with, obtrude upon, and thrust their Sickles into Harvests of Secular Businesses quite contrary, and diametrically opposite to the Quality, State and Condition of their Callings, Professions, and Vocations; or the superstitious Stupidity and senceless Scrupulousness of married Folks, who have yielded Obedience, and submitted their Bodies, Fortunes and Estates to the Discretion and Authority of such odious, perverse, barbarous, and unreasonable Laws. Nor do they see that which is clearer than the Light and Splendour of the Morning Star, how all these Nuptial and Conubial Sanctions, Statutes and Ordinances have been decreed, made and instituted, for the sole Benefit, Profit and Advantage of the *Flaminal Mists*, and mysterious *Flamens*, and nothing at all for the good Utility of Emolument of the silly hood-winked married People; which administreth unto others a sufficient Cause for rendring these Church-men suspicious of Iniquity, and of an unjust and fraudulent manner of dealing, no more to be connived at nor countenanced, after that it be well weighed in the Scales of Reason, than if with a reciprocal Temerity the Laicks by way of Compensation would impose Laws to be followed and observed by those Mysts and Flamens; how they should behave themselves in the making and Performance of their Rites and Ceremonies, and after what manner they ought to proceed in the offering up, and immolating of their various Oblations, Victims and Sacrifices; seeing that besides the Edecimation and Tith-haling of their Gods, they cut off and take Parings, Shreddings and Clippings of the Gain proceeding from the Labour of their Hands, and Sweat of their Brows, therewith to entertain themselves the better. Upon which Consideration in my Opinion, their Injunctions and Commands would not prove so pernicious and impertinent as those of the Ecclesiastick Power, unto which they had tendred their blind Obedience.

For as you have very well said, there is no place in

the World where legally a Licence is granted to the Children to marry without the Advice and Consent of their Parents and Kindred. Nevertheless by those wicked Laws and *Mole-catching* Customs, whereat there is a little hinted in what I have already spoken to you, there is no scurvy, mezely, leprous or pocky Russian, Pander, Knave, Rogue, Skelm, Robber or Thief, pilloried, whipped and burn-marked in his own Country for his Crimes and Felonies, who may not violently snatch away and ravish what Maid soever he ¹⁰ had a mind to pitch upon, how noble, how fair, how rich, honest and chaste soever she be, and that out of the House of her own Father, in his own Presence, from the Bosom of her Mother, and in the sight and despite of her Friends and Kindred looking on a so woful Spectacle, provided that the Rascal Villain be so cunning as to associate unto himself some *Mystical Flamen*, who according to the Covenant made betwixt them two, shall be in hope some day to participate of the Prey. 20

Could the *Goths*, the *Scyths*, or *Messagets* do a worse or more cruel Act to any of the Inhabitants of a Hostile City, when after the loss of many of their most considerable Commanders, the expence of a great deal of Money, and a long Siege, they shall have stormed and taken it by a violent and impetuous Assault? May not these Fathers and Mothers (think you) be sorrowful and heavy-hearted, when they see an unknown Fellow, a Vagabond Stranger, a barbarous Lowt, a rude Curr, rotten, fleshless, putrified, scraggy, ³⁰ bily, botchy, poor, a forlorn Caitif and miserable Snake, by an open Rapt, snatch away before their own Eyes, their so fair, delicate, neat, well-behavioured, richly provided for, and healthful Daughters, on whose breeding and Education they had spared no Cost nor Charges, by bringing them up in an honest Discipline, to all the honourable and vertuous Employments becoming one of their Sex, descended of a noble Parentage, hoping by those commendable and industrious means in an opportune and convenient ⁴⁰

time to bestow them on the worthy Sons of their well-deserving Neighbours and ancient Friends, who had nourished, entertained, taught, instructed and schooled their Children with the same Care and Sollicitude, to make them Matches fit to attain to the Felicity of a so happy Marriage; that from them might issue an Off-spring and Progeny no less Heirs to the laudable Endowments and exquisite Qualifications of their Parents whom they every way resemble, than to
10 their Personal and Real Estates, Moveables and Inheritances? How doleful, trist and plangorous would such a Sight and Pageantry prove unto them? You shall not need to think that the Collachrymation of the *Romans*, and their Confederates, at the Decease of *Germanicus Drusus*, was comparable to this Lamentation of theirs? Neither would I have you to believe, that the Discomfort and Anxiety of the *Lacedemonians*, when the *Greek Helen*, by the Perfidiousness of the Adulterous *Trojan Paris* was privily stollen away out of their
20 Country, was greater or more pitiful than this ruthless and deplorable Collugency of theirs? You may very well imagine that *Ceres*, at the Ravishment of her Daughter *Proserpina*, was not more attristed, sad, nor mournful than they. Trust me, and your own Reason, that the loss of *Osiris* was not so regreatable to *Isis*; nor did *Venus* so deplore the Death of *Adonis*; nor yet did *Hercules* so bewail the straying of *Hylas*; nor was the Rapt of *Polyxena* more throbbingly resented and condoled by *Pyramus* and *Hecuba*, then this afore-
30 said Accident would be sympathetically bemoaned, grievous, ruthless and anxious to the wofully desolate and disconsolate Parents.

Notwithstanding all this, the greater part of so vilely abused Parents, are so timerous and afraid of Devils and Hobgoblins, and so deeply plunged in Superstition, that they dare not gainsay nor contradict, much less oppose and resist those unnatural and impious Actions, when the *Mole-catcher* hath been present at the perpetrating of the Fact, and a Party
40 Contracter and Covenantor in that detestable Bargain.

What do they do then? They wretchedly stay at their own miserable Homes, destitute of their well-beloved Daughters; the Fathers cursing the days and the hours wherein they were married; and the Mothers howling, and crying that it was not their fortune to have brought forth Abortive Issues, when they hapned to be delivered of such unfortunate Girls; and in this pitiful plight spend at best the remainder of their Time with Tears and Weeping for those their Children of and from whom they expected (and with good reason ¹⁰ should have obtained and reaped) in these latter days of theirs, Joy and Comfort. Other Parents there have been, so impatient of that Affront and Indignity put upon them and their Families, that, transported with the Extremity of Passion, in a mad and frantick mood, through the Vehemency of a grievous Fury and raging Sorrow, have drowned, hanged, killed, and otherways put violent hands on themselves. Others again of that Parental Relation, have upon the reception of the like Injury, been of a more magnanimous and heroick ²⁰ Spirit, who (in imitation, and at the Example of the Children of *Jacob*, revenging upon the *Sichemites* the Rapt of their Sister *Dina*) having found the Rascally Ruffian in the Association of his mystical *Mole-catcher* closely and in hugger-mugger, conferring, parlying, and coming with their Daughters, for the suborning, corrupting, depraving, perverting and enticing these innocent, unexperienced Maids unto filthy Lewdnesses, have, without any further Advise-
ment on the matter, cut them instantly into pieces, ³⁰ and thereupon forthwith thrown out upon the Fields their so dismembred Bodies, to serve for Food unto the Wolves and Ravens. Upon the chivalrous, bold and couragious Atchievement of a so valiant, stout and man-like Act, the other *Mole-catching Symmists* have been so highly incensed, and have so chaffed, fretted and fumed thereat, that Bills of Complaint and Accusations having been in a most odious and detestible manner put in before the competent Judges, the *Arm of Secular Authority* hath with much Impor- ⁴⁰

tunity and Impetuosity been by them implored and required, they proudly contending, that the *Servants of God* would become contemptible, if exemplary Punishment were not speedily taken upon the Persons of the Perpetrators of such an enormous, horrid, sacrilegious, crying, heinous, and execrable Crime.

Yet neither by Natural Equity, by the Law of Nations, nor by any Imperial Law whatsoever, hath there been found so much as one Rubrick, Paragraph, 10 Point or Tittle, by the which any kind of Chastisement or Correction hath been adjudged due to be inflicted upon any for their Delinquency in that kind. Reason opposeth, and Nature is repugnant: For there is no vertuous Man in the World, who, both naturally and with good reason, will not be more hugely troubled in Mind, hearing of the News of the Rapt, Disgrace, Ignominy and Dishonour of his Daughter, than of her Death. Now any Man finding in hot Blood, one who 20 with a fore-thought Felony hath murdered his Daughter, may, without tying himself to the Formalities and Circumstances of a Legal Proceeding, kill him on a sudden, and out of hand, without incurring any hazard of being attainted and apprehended by the Officers of Justice for so doing. What wonder is it then? or how little strange should it appear to any rational Man, if a Lecherer Rogue, together with his *Mole-catching* Abetter, be entrapped in the flagrant Act of suborning his Daughter, and stealing her out of his House, (though her self consent 30 thereto) that the Father in such a case of Stain and Infamy by them brought upon his Family, should put them both to a shameful Death, and cast their Carcases upon Dunghills to be devoured and eaten up by Dogs and Swine, or otherwise fling them a little further off to the direption, tearing and rending asunder of their Joynts and Members by the wild Beasts of the Field?

Dearly beloved Son, have an especial Care, that after my Decease none of these Laws be received 40 in any of your Kingdoms; for whilst I breath, by

the Grace and Assistance of God I shall give good Order.

Seeing therefore you have totally referred unto my Discretion the Disposure of you in Marriage, I am fully of an Opinion, that I shall provide sufficiently well for you in that Point. Make ready and prepare your self for *Panurge's* Voyage: Take along with you *Epistemon*, Friar *Ihon*, and such others as you will choose: Do with my Treasures what unto your self shall seem most expedient: None of your Actions, I ¹⁰ promise you, can in any manner of way displease me. Take out of my Arcenal *Thalasse*, whatsoever Equipage, Furniture or Provision you please, together with such Pilots, Mariners and Truchmen, as you have a mind to; and with the first fair and favourable Wind set sail and make out to Sea in the Name of God our Saviour. In the mean while, during your Absence, I shall not be neglective of providing a *Wife* for you, nor of those Preparations, which are requisite to be made for the more sumptuous solemnizing of your ²⁰ Nuptials with a most splendid Feast, if ever there was any in the World, since the days of *Assuerus*.

CHAP. XLIX

How PANTAGRUEL did put himself in a readiness to go to Sea; and of the Herb named PANTAGRUELION.

WITHIN very few days after that *Pantagruel* had taken his leave of the good *Gargantua*, who devoutly prayed for his Sons happy Voyage, he arrived at the Sea-Port, near to *Sammalo*, accompanied with *Panurge*, *Epistemon*, Friar *Ihon* of the *Funnels*, *Abbot* of *Theleme*, and others of the Royal House, especially with *Xenomanes* the great Traveller, and Thwarter of dangerous ways, who was come at the bidding and ³⁰ appointment of *Panurge*, of whose *Castlewick* of *Sal-migondin* he did hold some petty Inheritance by the Tenure of a *Mesnefee*. *Pantagruel* being come thither,

prepared and made ready for launching a Fleet of Ships, to the number of those which *Ajax of Salamine* had of old equipped, in Convoy of the *Græcian* Soldiery against the *Trojan* State. He likewise picked out for his use so many Mariners, Pilots, Sailors, Interpreters, Artificers, Officers and Soldiers, as he thought fitting; and therewithal made Provision of so much Victuals of all sorts, Artillery, Munition of divers kinds, Cloaths, Moneys, and such other Luggage, Stuff, Baggage, Chaffer and Furniture, as he deemed needful for carrying on the Design of a so tedious, long and perillous Voyage. Amongst other things, it was observed, how he caused some of his Vessels to be fraught and loaded with a great quantity of an Herb of his called *Pantagruelion*, not only of the green and raw sort of it, but of the confected also, and of that which was notably well befitted for present use after the fashion of Conserves. The Herb *Pantagruelion* hath a little Root somewhat hard and ruff, roundish, terminating in an obtuse and very blunt Point, and having some of its Veins, Strings or Filaments coloured with some spots of white, never fixeth it self into the ground above the profoundness almost of a Cubit, or Foot and a half; from the Root thereof proceedeth the only Stalk, orbicular, canelike, green without, whitish within, and hollow like the Stem of *Smyrnium*, *Olus Atrum*, Beans and Gentian, full of long threds, streight, easie to be broken, jogged, snipped, nicked and notched a little after the manner of Pillars and Columns, slightly furrowed, chamfered, guttred and channel'd, and full of Fibres, or Hairs like Strings, in which consisteth the chief Value and Dignity of the Herb, especially in that part thereof which is termed *Mesa*, as he would say the *Mean*; and in that other which hath got the Denomination of *Milasea*. Its height is commonly of five or six Foot; yet sometimes it is of such a tall Growth, as doth surpass the length of a Lance, but that is only when it meeteth with a sweet, easie, warm, wet and well-soaked Soil, (as is the ground of the Territory of

Olone, and that of *Rosea*, near to *Preneste* in *Sabinia*) and that it want not for Rain enough about the Season of the *Fishers Holydays*, and the *Estival Solstice*. There are many Trees whose Height is by it very far exceeded, and you might call it *Dendromalache* by the Authority of *Theophrastus*. The Plant every year perisheth; the Tree, neither in the Trunk, Root, Bark or Boughs, being durable.

From the Stalk of this *Pantagruelian* Plant there issue forth several large and great Branches, whose Leaves 10 have thrice as much length as breadth, always green, roughish and rugged like the *Alcanet*, or *Spanish Buglose*, hardish, slit round about like unto a Sickle, or as the *Saxifragum*, *Betony*, and finally ending as it were in the Points of a *Macedonian Spear*, or of such a *Lancet* as Surgeons commonly make use of in their *Phlebotomizing Tiltings*. The figure and shape of the Leaves thereof is not much different from that of those of the *Ash-tree*, or of *Egrimony*; the Herb it self so being like the *Eupatorian* Plant, that many skilful 20 *Herbalists* have called it the *Domestick Eupator*, and the *Eupator* the wild *Pantagruelion*. These Leaves are in equal and parallel Distances spread around the Stalk, by the number in every Rank either of Five or Seven, Nature having so highly favoured and cherish'd this Plant, that she hath richly adorned it with these two odd, divine and mysterious Numbers. The Smell thereof is somewhat strong, and not very pleasing to nice, tender, and delicate Noses: The Seed inclosed therein mounteth up to the very top of its Stalk, and a little 30 above it.

This is a numerous Herb; for there is no less abundance of it than of any other whatsoever. Some of these Plants are Spherical, some Romboid, and some of an oblong shape, and all of those either black, bright-coloured or tawny, rude to the touch, and mantled with a quickly-blasted-away Coat, yet such a one as is of a delicious Taste and Savour to all shrill and sweetly singing Birds, such as *Linnets*, *Goldfinches*, *Larks*, *Canary-Birds*, *Yellowhammers*, and 40

others of that Airy chirping Quire; but it would quite extinguish the Natural Heat and Procreative Vertue of the Semence of any Man, who would eat much, and often of it. And although, that, of old, amongst the *Greeks* there was certain kinds of Fritters and Pancakes, Buns and Tarts made thereof, which commonly for a lickuorish Daintiness were presented the Table after Supper, to delight the Palat, and make the Wine relish the better. Yet is it of a difficult Concoction, and
 10 offensive to the Stomach; for it engendreth bad and unwholsom Blood, and with its exorbitant Heat woundeth them with grievous, hurtful, smart and noysom Vapours. And as in divers Plants and Trees there are two Sexes, Male and Female, which is perceptible in Lawrels, Palms, Cypresses, Oaks, Holmes, the Daffadil, Mandrake, Fearn, the Agarick, Mushrum, Birthwort, Turpentine, Penny-royal, Peony, Rose of the Mount, and many other such like. Even
 20 so, in this Herb there is a *Male* which beareth no Flower at all, yet it is very copious of, and abundant in Seed. There is likewise in it a *Female*, which hath great store and plenty of whitish Flowers, serviceable to little or no purpose; nor doth it carry in it Seed of any worth at all, at least comparable to that of the Male. It hath also a larger Leaf, and much softer than that of the Male; nor doth it altogether grow to so great a height. This *Pantagruelion* is to be sown at the first coming of the Swallows, and is to be plucked out of the Ground when the Grashoppers begin to be
 30 a little hoarse.

CHAP. L

How the famous PANTAGRUELION ought to be prepared and wrought.

THE Herb *Pantagruelion* in *September*, under the Autumnal Equinox, is dressed and prepared several ways, according to the various Fancies of the People, and Diversity of the Climates wherein it groweth. The first Instruction which *Pantagruel* gave

concerning it, was, to divest and dispoil the Stalk and Stem thereof of all its Flowers and Seeds, to macerate and mortifie it in Pond, Pool, or Lake-water, which is to be made run a little for five days together, if the Season be dry, and the Water hot; or for full nine or twelve days, if the weather be cloudish, and the Water cold. Then must it be parched before the Sun, till it be drained of its Moisture: After this it is in the Shadow, where the Sun shines not, to be peeled, and its Rind pulled off. Then are the Fibres and Strings ¹⁰ thereof to be parted, (wherein, as we have already said, consisteth its prime Vertue, Price, and Efficacy) and severed from the woody part thereof, which is unprofitable, and serveth hardly to any other use, than to make a clear and glistering Blaze, to kindle the Fire, and for the Play, Pastime and Disport of little Children, to blow up Hogs Bladders, and make them rattle. Many times some use is made thereof by tipling, sweet-lipped Bibbers, who out of it frame Quills and Pipes, through which they with their ²⁰ Liquor-attractive Breath suck up the new dainty Wine from the Bung of the Barrel. Some modern *Pantagruelists*, to shun and avoid that manual Labour, which such a separating and partitional Work would of necessity require, employ certain *Cataractick* Instruments, composed and formed after the same manner that the froward, pettish and angry *Juno* did hold the Fingers of both her Hands interwovenly clenched together, when she would have hindred the Childbirth Delivery of *Alcmena*, at the Nativity of *Hercules*; and ³⁰ athwart those Cataracts they break and bruise to very Trash the woody parcels, thereby to preserve the better the Fibres, which are the precious and excellent parts. In, and with this sole Operation do these acquiesce and are contented, who, contrary to the received Opinion of the whole Earth, and in a manner paradoxical to all Philosophers, gain their Livelihoods backwards, and by recoiling. But those that love to hold it at a higher rate, and prize it according to its Value, for their own greater Profit, do the very same ⁴⁰

which is told us of the Recreation of the three fatal Sister *Parques*, or of the nocturnal Exercise of the noble *Circe*; or yet of the Excuse which *Penelope* made to her fond wooing Youngsters and effeminate Courtiers, during the long absence of her Husband *Ulysses*.

By these means is this Herb put into a way to display its inestimable Vertues, whereof I will discover a part (for to relate all is a thing impossible to do): I have already interpreted and exposed before you the
 10 Denomination thereof. I find that Plants have their Names given and bestowed upon them after several ways: Some got the Name of him who first found them out, knew them, sowed them, improved them by Culture, qualified them to a tractability, and appropriated them to the uses and subserviencies they were fit for: As the *Mercuriale* from *Mercury*, *Panacee* from *Panace* the Daughter of *Esculapius*, *Armois* from *Artemis*, who is *Diana*; *Eupatorie* from the King *Eupator*; *Telephion* from *Telephus*; *Euphorbium* from *Euphorbus*,
 20 King *Juba's* Physician; *Clymenos* from *Clymenus*; *Alchibiadium* from *Alcibiades*; *Gentiane* from *Gentius* King of *Sclavonia*, and so forth, through a great many other Herbs or Plants. Truly, in ancient Times, this Prerogative of imposing the Inventors Name upon an Herb found out by him, was held in a so great account and estimation, that as a Controversie arose betwixt *Neptune* and *Pallas*, from which of them two that Land should receive its Denomination, which had been equally found out by them both together,
 30 though thereafter it was called and had the Appellation of *Athens*, from *Athene*, which is *Minerva*: Just so would *Lynceus* King of *Scythia* have treacherously slain the young *Triptolemus*, whom *Ceres* had sent to shew unto Mankind the Invention of Corn, which until then had been utterly unknown, to the end, that after the murder of the Messenger (whose Death he made account to have kept secret) he might, by imposing with the less suspicion of false-dealing, his own Name upon the said found out Seed, acquire unto himself
 40 an immortal Honour and Glory, for having been the

from a higher Mark or Object, as when we say, *Venus Navil*, *Venus Hair*, *Venus Tub*, *Jupiter's Beard*, *Jupiter's Eye*, *Mars's Blood*, the *Hermodactyl* or *Mercury's Fingers*, which are all of them Names of Herbs, as there are a great many more of the like Appellation. Others again have received their Denomination from their Forms; such as the *Trefoil*, because it is three-leaved; *Pentaphylon*, for having five Leaves; *Serpolet*, because it creepeth along the ground; *Helixine*, *Petast*, *Myrobalon*, which the *Arabians* call *Been*, as if you would say an *Ackorne*, for it hath a kind of resemblance thereto, and withall is very oily.

CHAP. LI

Why it is called PANTAGRUELION, and of the admirable Vertues thereof.

BY such like means of attaining to a Denomination (the fabulous ways being only from thence excepted; for the Lord forbid that we should make use of any Fables in this a so venerable History) is this *Herb* called *Pantagruelion*; for *Pantagrue* was the Inventor thereof: I do not say, of the Plant it self, but of a certain use which it serves for, exceeding odious and hateful to Thieves and Robbers, unto whom it is more contrarious and hurtful than the *Strangle-weed*, *Choakfitch*, is to the Flax, the Cats-tail to the Brakes, the Sheavgrass to the Mowers of Hay, the Fitches to the Chickny-Pease, the Darnel to Barley, the Hatchet Fitch to the Lentil Pulse, the *Antramium* to the Beans, Tares to Wheat, Ivy to Walls, the Water Lilly to lecherous Monks, the Birchin Rod to the Scholars of the College of *Navarre* in *Paris*, Colewort to the Vine-tree, Garlick to the Loadstone, Onyons to the Sight, Fearn-seed to Women with Child, Willow-grain to vicious Nuns, the Yew-tree Shade to those that sleep under it, Wolfsbane to Wolves and Libbards, the Smell of Fig-tree to mad Bulls, Hemlock to Goslings, Purslane to the Teeth, or Oil to Trees: For we have seen many of those Rogues, by vertue and right appli-

cation of this Herb, finish their Lives, *short and long*, after the manner of *Phyllis* Queen of *Thracia*, of *Bonosus* Emperor of *Rome*, of *Amata* King *Latinus's* Wife, of *Iphis*, *Autolicus*, *Lycambe*, *Arachne*, *Phædra*, *Leda*, *Achius* King of *Lydia*, and many thousands more; who were chiefly angry and vexed at this Disaster therein, that without being otherways sick, evil disposed in their Bodies, by a Touch only of the *Pantagruelian*, they came on a sudden to have the passage obstructed, and their Pipes
10 (through which were wont to bolt so many jolly Sayings, and to enter so many luscious Morsels) stopped, more cleaverly, than ever could have done the Squinancy.

Others have been heard most wofully to lament, at the very instant when *Atropos* was about to cut the thred of their Life, that *Pantagrue* held them by the Gorge. But (well-a-day) it was not *Pantagrue*; he never was an Executioner: It was the *Pantagrue*lion, manufactured and fashioned into an Halter, and serving in the Place and Office of a Cravat. In that verily they
20 *solaced*, and spoke improperly, unless you would excuse them by a *Trope*, which alloweth us to posit the *Inventor* in the place of the thing *invented*; as when *Ceres* is taken for *Bread*, and *Bacchus* put instead of *Wine*. I swear to you here, by the good and frolick Words which are to issue out of that Wine-bottle which is a cooling below in the Copper Vessel full of Fountain Water, that the noble *Pantagrue* never snatch'd any Man by the Throat, unless it was such a one as was altogether careless and neglective of those obviating
30 Remedies, which were preventive of the Thirst to come.

It is also termed *Pantagrue*lion by a Similitude: For *Pantagrue*, at the very first minute of his Birth, was no less tall than this Herb is long, whereof I speak unto you, his measure having been then taken the more easie, that he was born in the Season of the great Drowth, when they were busiest in the gathering of the said Herb, to wit, at that time when *Icarus's* Dog, with his fiery bawling and barking at the Sun, maketh the whole World *Troglodytick*, and enforceth
40 People every-where to hide themselves in Dens and

subterranean Caves. It is likeways called *Pantagruelion*, because of the notable and singular Qualities, Vertues and Properties thereof: For as *Pantagruel* hath been the *Idea*, Pattern, Prototype and Exemplary of all *Jovial* Perfection and Accomplishment, (in the truth whereof, I believe there is none of you, Gentlemen Drinkers, that putteth any question) so in this *Pantagruelion* have I found so much Efficacy and Energy, so much Compleatness and Excellency, so much Exquisiteness and Rarity, and so many admirable Effects ¹⁰ and Operations of a transcendent Nature, that if the Worth and Virtue thereof had been known, when those *Trees*, by the Relation of the *Prophet*, made Election of a Wooden *King* to rule and govern over them, it without all doubt would have carried away from all the rest the Plurality of Votes and Suffrages.

Shall I yet say more? If *Oxilus* the Son of *Orius* had begotten this Plant upon his Sister *Hamadryas*, he had taken more delight in the Value and Perfection of it alone, than in all his eight Children, so highly ²⁰ renowned by our ablest *Mythologians*, that they have sedulously recommended their Names to the never-failing Tuition of an eternal Remembrance. The eldest Child was a Daughter, whose Name was *Vine*; the next born was a Boy, and his Name was *Fig-tree*; the third was called *Walnut-tree*; the fourth *Oak*; the fifth *Sorbapple-tree*; the sixth *Ash*; the seventh *Poplar*; and the last had the Name of *Elm*, who was the greatest *Surgeon* in his time. I shall forbear to tell you, how the Juyce or Sap thereof, being poured and distilled ³⁰ within the Ears, killeth every kind of Vermin, that by any manner of Putrefaction cometh to be bred and engendred there; and destroyeth also any whatsoever other Animal that shall have entred in thereat. If likewise you put a little of the said Juyce within a Pale or Bucket full of Water, you shall see the Water instantly turn and grow thick therewith, as if it were Milk-Curds, whereof the Virtue is so great, that the Water thus curded, is a present Remedy for Horses subject to the Cholick, and such as strike at their own ⁴⁰

Flanks: The Root thereof well boiled, mollifieth the Joynts, softneth the hardness of shrunk in Sinews, is every way comfortable to the Nerves, and good against all Cramps and Convulsions, as likewise all cold and knotty Gouts. If you would speedily heal a Burning, whether occasioned by Water or Fire, apply thereto a little raw *Pantagruelion*, that is to say, take it so as it cometh out of the Ground, without bestowing any other Preparation or Composition upon it: but have a
20 special care to change it for some fresher in lieu thereof, as soon as you shall find it waxing dry upon the Sore.

Without this *Herb*, Kitchens would be detested, the Tables of Dining-Rooms abhorred, although there were great Plenty and Variety of most Dainty and sumptuous Dishes of Meat set down upon them; and the choicest Beds also, how richly soever adorned with Gold, Silver, Amber, Ivory, Porphyry, and the mixture of most precious Metals, would without it yield no Delight or Pleasure to the Reposers in them: Without
20 it Millers could neither carry Wheat, nor any other kind of Corn to the Mill; nor would they be able to bring back from thence Flour, or any other sort of Meal whatsoever. Without it, how could the Papers and Writs of Lawyers Clients be brought to the Bar? Seldom is the Mortar, Lime, or Plaister, brought to the Work-house without it. Without it, how should the Water be drawn out of a Draw-Well? In what case would Tabellions, Notaries, Copists, Makers of Counterpanes, Writers, Clerks, Secretaries, Scriveners, and
30 such-like Persons, be without it? Were it not for it, what would become of the Toll-rates and Rent-rolls? Would not the Noble Art of Printing perish without it? Whereof could the Chassis or Paper-Windows be made? How should the Bells be rung? The Altars of *Isis* are adorned therewith; the *Pastophorian* Priests are therewith clad and accoutred; and whole Human Nature covered and wrapped therein, at its first position and production in, and into this World: All the Lanifick Trees of *Seres*, the Bumbast and Cotton
40 Bushes in the Territories near the *Persian* Sea and

Gulf of *Bengala*; the *Arabian* Swans, together with the Plants of *Maltha*, do not all of them cloath, attire, and apparel so many Persons as this one *Herb* alone. Soldiers are now-a-days much better sheltered under it, than they were in former times, when they lay in Tents covered with Skins. It overshadows the Theatres and Amphitheaters from the Heat of a scorching Sun: It begirdeth and encompasseth Forests, Chases, Parks, Copses, and Groves, for the pleasure of Hunters: It descendeth into the Salt and Fresh of both 10 Sea and River-Waters, for the profit of Fishers: By it are Boots of all sizes, Buskins, Gamashes, Brodskins, Gambados, Shooes, Pumps, Slippers, and every cobbled Ware wrought and made steddable for the Use of Man: By it the Butt and Rover-bows are strong, the Cross-bows bended, and the Slings made fixed: And, as it were an *Herb* every whit as *holy* as the *Verveine*, and revered by Ghosts, Spirits, Hobgoblins, Fiends and Phantoms, the Bodies of deceased Men are never buried without it. 20

I will proceed yet further, by the means of this fine *Herb*, the invisible Substances are visibly stopped, arrested, taken, detained, and, Prisoner-like, committed to their receptive Goals. Heavy and ponderous Weights are by it heaved, lifted up, turned, veered, drawn, carried, and every way moved quickly, nimbly, and easily, to the great Profit and Emolument of Humane Kind. When I perpend with my self these and such-like marvellous Effects of this wonderful *Herb*, it seemeth strange unto me, how the Invention 30 of so useful a Practice did escape, through so many by-past Ages, the Knowledge of the ancient *Philosophers*, considering the inestimable Utility which from thence proceeded; and the immense Labour, which without it, they did undergo in their pristine Elucubrations. By virtue thereof, through the retention of some Aerial Gusts, are the huge Rambarges, mighty Gallioons, the large Floyts, the *Chiliander*, the *Myriander* Ships launched from their Stations, and set a going at the Pleasure and Arbitriment of their Rulers, 40

Conners and Steersmen. By the help thereof those remote Nations, whom Nature seemed so unwilling to have discovered to us, and so desirous to have kept them still in *abscondito*, and hidden from us, that the Ways through which their Countries were to be reached unto, were not only totally unknown, but judged also to be altogether impermeable and inaccessible, are now arrived to us, and we to them.

Those Voyages outreached Flights of Birds, and far
10 surpass'd the Scope of Feather'd Fowls, how swift
soever they had been on the Wing, and notwithstanding that advantage which they have of us in swimming through the Air. *Taproban* hath seen the Heaths of *Lapland*, and both the *Java's* the *Riphean* Mountains, wide distant *Phebol* shall see *Theleme*, and the *Islanders* drink of the Flood *Euphrates*; By it the chill-mouthed *Boreas* hath surveyed the parched Mansions of the torrid *Auster*, and *Eurus* visited the Regions which *Zephrus* hath under his Command;
20 yea, in such sort have Interviews been made, by the assistance of this *Sacred Herb*, that maugre Longitudes and Latitudes and all the Variation of the Zones, the *Periæcian* People, and the *Antoecian*, *Amphiscian*, *Heteroscian*, and *Periscian*, have oft tendred and received mutual Visits to and from other, upon all the Climates. These strange Exploits bred such Astonishment to the Celestial *Intelligencies*, to all the *Marine* and *Terrestrial* Gods, that they were on a sudden all afraid: From which Amazement, when they saw how, by
30 means of this bless'd *Pantagruelion*, the *Arctick* People look'd upon the *Antarctick*, scoured the *Atlantick* Ocean, passed the *Tropicks*, pushed through the *Torrid Zone*, measured all the *Zodiack*, sported under the *Equinoctial*, having both *Poles* level with their *Horizon*; they judged it high time to call a Council, for their own Safety and Preservation.

The *Olympick* Gods being all and each of them affrighted at the sight of such Atchievements, said, *Pantagruel* hath shapen Work enough for us, and put
40 us more to a Plunge, and nearer our Wits End, by

this sole *Herb* of his, than did of old the *Aloids*, by overturning Mountains. He very speedily is to be married, and shall have many Children by his Wife: It lies not in our Power to oppose this Destiny; for it hath passed through the Hands and Spindles of the *Fatal Sisters*, Necessity's inexorable Daughters. Who knows but by his Sons may be found out an *Herb* of such another Vertue, and prodigious Energy, as that by the Aid thereof, in using it aright according to their Fathers Skill, they may contrive a way for 10 Human Kind to pierce into the high Aerial Clouds, get up unto the Spring-head of the Hail, take an Inspection of the Snowy Sources, and shut and open as they please the Sluces from whence proceed the Flood-gates of the Rain; then prosecuting their Ætherial Voyage, they may step in unto the Lightning Work-house and Shop, where all the Thunderbolts are forged, where seizing on the Magazin of Heaven, and Storehouse of our Warlike Fire Munition, they may discharge a bouncing Peal or two of thundring Ordi- 20 nance, for Joy of their Arrival to these new supernal Places; and charging those Tonitruous Guns afresh, turn the whole force of that Artillery against our selves, wherein we most confided; Then is it like they will set forward to invade the Territories of the *Moon*, whence passing through both *Mercury* and *Venus*, the *Sun* will serve them for a *Torch*, to shew the way from *Mars* to *Jupiter* and *Saturn*: We shall not then be able to resist the Impetuosity of their Intrusion, nor put a stoppage to their entring in at all whatever Regions, 30 Domicils or Mansions of the Spangled Firmament they shall have any mind to see, to stay in, to travel through for their Recreation: All the Celestial Signs together, with the Constellations of the Fixed Stars, will joyntly be at their Devotion then: Some will take up their Lodging at the *Ram*, some at the *Bull*, and others at the *Twins*; some at the *Crab*, some at the *Lion* Inn, and others at the Sign of the *Virgin*: some at the *Balance*, others at the *Scorpion*, and others will be quartered at the *Archer*; some will be harboured at the 40

Goat, some at the *Waterpouër's* Sign, some at the *Fishes*; some will lie at the *Crown*, some at the *Harp*, some at the *Golden Eagle*, and the *Dolphin*; some at the *Flying Horse*, some at the *Ship*, some at the great, some at the little *Bear*; and so throughout the glistening Hostories of the whole twinkling Asteristick Welkin: There will be Sojourners come from the Earth, who longing after the Tast of the sweet Cream. of their own scumming off, from the best Milk of all the Dairy of the *Galaxy*, will set themselves at Table down with us, drink of our *Nectar* and *Ambrosia*, and take to their own Beds at Night for Wives and Concubines our fairest Goddesses, the only means whereby they can be *Deify'd*. A Junto hereupon being convocated, the better to consult upon the manner of obviating a so dreadful Danger, *Jove*, sitting in his Presidential Throne, asked the Votes of all the other Gods, which, after a profound Deliberation amongst themselves on all Contingencies, they freely gave at last, and then resolved unanimously to withstand the Shock of all whatsoever sublunary Assaults.

CHAP. LII

How a certain kind of PANTAGRUELION is of that nature, that the Fire is not able to consume it.

I Have already related to you great and admirable things; but if you might be induced to adventure upon the hazard of believing some other Divinity of this Sacred *Pantagruelion*, I very willingly would tell it you. Believe it if you will, or otherways believe it not, I care not which of them you do, they are both alike to me, it shall be sufficient for my Purpose to have told you the Truth, and the Truth I will tell you: But to enter in thereat, because it is of a knaggy, difficult and rugged access, this is the Question which I ask of you, If I had put within this Bottle two Pints, the one of Wine, and the other of Water, thoroughly and exactly mingled together, how would you unmix them? After what manner would you go about to sever them, and

separate the one Liquor from the other in such sort, that you render me the Water apart, free from the Wine, and the Wine also pure without the intermixture of one drop of Water; and both of them in the same measure, quantity and taste that I had embottled them? Or to state the Question otherways, if your Carmen and Mariners, intrusted for the Provision of your Houses, with the bringing of a certain considerable number of Tuns, Punchions, Pipes, Barrels and Hogshheads of *Graves* Wine, or of the 10 Wine of *Orleans*, *Beaune* and *Mireaux*, should drink out the half, and afterwards with Water fill up the other empty halves of the Vessels as full as before; as the *Limosins* use to do in their Carriages by Wains and Carts of the Wines of *Argenton* and *Sangaultier*. After that, how would you part the Water from the Wine, and purifie them both in such a case? I understand you well enough; your meaning is, that I must do it with an *Iry* Funnel: That it is written, it is true, and the Verity thereof explored by a thousand Experi- 20 ments; you have learned to do this Feat before I see it: But those that have never known it, nor at any time have seen the like, would hardly believe that it were possible. Let us nevertheless proceed.

But put the case we were now living in the Age of *Silla*, *Marius*, *Cesar*, and other such *Roman* Emperors; or that we were in the time of our ancient *Druids*, whose Custom was to burn and calcine the dead Bodies of their Parents and Lords, and that you had a mind to drink the Ashes or Cinders of your Wives or 30 Fathers in the infused Liquor of some good White-wine, as *Artemisia* drunk the Dust and Ashes of her Husband *Mausolus*; or otherways, that you did determine to have them reserved in some fine Urn, or Reliquary Pot, how would you save the Ashes apart, and separate them from those other Cinders and Ashes into which the Fuel of the Funeral and bustuary Fire hath been converted? Answer if you can; by my Figgins, I believe it will trouble you so to do.

Well, I will dispatch, and tell you, that if you take 40

of this Celestial *Pantagruelion*: so much as is needful to cover the Body of the Defunct, and after that you shall have inwrapped and bound therein as hard and closely as you can the Corps of the said deceased Persons, and sewed up the Folding-sheet with thread of the same stuff, throw it into the Fire, how great or ardent soever it be it matters not a Straw, the Fire through this *Pantagruelion* will burn the Body, and reduce to Ashes the Bones thereof, and the *Pantagruelion* shall be not only not consumed, nor burnt, but also shall neither lose one Atom of the Ashes inclos'd within it, nor receive one Atom of the huge bustuary heap of Ashes resulting from the blazing Conflagration of things combustible laid round about it, but shall at last, when taken out of the Fire, be fairer, whiter, and much cleaner than when you did put it in at first: Therefore is it called *Asbeston*, which is as much as to say *incombustible*. Great plenty is to be found thereof in *Carpasia*, as likewise in the Climate *Diasienes*, at very easie rates. O how rare and admirable a thing it is, that the Fire which devoureth, consumeth and destroyeth all such things else, should cleanse, purge and whiten this sole *Pantagruelion Carpasian Asbeston*! If you mistrust the Verity of this Relation, and demand for further Confirmation of my Assertion a visible Sign, as the *Jews*, and such incredulous Infidels use to do; take a fresh Egg, and orbicularly (or rather ovally) infold it within this Divine *Pantagruelion*; when it is so wrapped up, put it in the hot Embers of a Fire, how great or ardent soever it be, and having left it there as long as you will, you shall at last, at your taking it out of the Fire, find the Egg roasted hard, and as it were burnt, without any Alteration, Change, Mutation, or so much as a Calefaction of the Sacred *Pantagruelion*: For less than a Million of Pounds *Sterling*, modified, taken down and amoderated to the twelfth part of one Four Pence Half-penny Farthing, you are able to put it to a trial, and make Proof thereof.

Do not think to overmatch me here, by *paragoning*

with it, in the way of a more eminent Comparison, the *Salamander*. That is a Fib; for albeit a little ordinary Fire, such as is used in Dining-Rooms and Chambers, gladden, chear up, exhilarate, and quicken it, yet may I warrantably enough assure, that in the flaming fire of a Furnace, it will, like any other animated Creature, be quickly suffocated, choaked, consumed and destroyed. We have seen the Experiment thereof, and *Galen* many ages ago hath clearly demonstrated and confirmed it, *Lib. 3. De tempera-* 10
mentis. And *Dioscorides* maintaineth the same Doctrine, *Lib. 2*. Do not here instance in competition with this Sacred Herb the *Feather Allum*, or the wooden Tower of *Pyree*, which *Lucius Sylla* was never able to get burnt; for that *Archelaus*, Governour of the Town for *Mithridates* King of *Pontus*, had plaistered it all over on the out-side with the said *Allum*. Nor would I have you to compare therewith the *Herb*, which *Alexander Cornelius* called *Eonem*, and said that it had some resemblance with that *Oak* which bears the 20
Missello; and that it could neither be consumed, nor receive any manner of prejudice by Fire, nor by Water, no more than the *Missello*, of which was built (said he) the so renowned Ship *Argos*. Search where you please for those that will believe it, I in that Point desire to be excused. Neither would I wish you to parallel therewith (although I cannot deny but that it is of a very marvellous Nature) that sort of Tree which groweth amongst the Mountains of *Brianson* and *Ambrun*, which produceth out of his *Root* the good 30
Agarick; from its *Body* it yieldeth unto us a so excellent *Rosin*, that *Galen* hath been bold to equal it to the *Turpentine*: Upon the delicate Leaves thereof it retaineth for our use that sweet Heavenly Honey, which is called the *Manna*: And although it be of a gummy, oily, fat and greasie Substance, it is notwithstanding unconsumable by any Fire. It is in *Greek* and *Latin* called *Larix*. The *Alpinesi* name it *Melze*. The *Antenodites* and *Venetians* term it *Larege*; which gave occasion to that Castle in *Piedmont* to receive the 40

Denomination of *Larignum*, by putting *Julius Cesar* to a stand at his return from amongst the *Gauls*.

Julius Cesar commanded all the Yeomans, Boors, Hinds, and other Inhabitants in, near unto, and about the *Alps* and *Piedmont*, to bring all manner of Victuals and Provisions for an Army to those places, which on the Military Road he had appointed to receive them for the use of his marching Soldiery; to which Ordinance all of them were obedient, save only those as were within the Garrison of *Larignum*; who, trusting in the natural Strength of the Place, would not pay their Contribution. The Emperor purposing to chastise them for their refusal, caused his whole Army to march streight towards that Castle, before the Gate whereof was erected a *Tower*, built of huge big Sparrs and Rafters of the *Larch Tree*, fast bound together with Pins and Pegs of the same Wood, and interchangeably laid on one another, after the fashion of a Pile or Stack of Timber, set up in the Fabrick thereof to such an apt and convenient heighth, that from the Parapet above the Portcullis they thought with Stones and Leavers to beat off and drive away such as should approach thereto.

When *Cesar* had understood that the chief Defence of those within the Castle did consist in Stones and Clubs, and that it was not an easie matter to sling, hurl, dart, throw, or cast them so far as to hinder the Approaches, he forthwith commanded his men to throw great store of Bavins, Faggots and Fascines round about the Castle; and when they had made the Heap of a competent height to put them all in a fair Fire, which was thereupon incontinently done; the Fire put amidst the Faggots was so great and so high, that it covered the whole Castle, that they might well imagine the Tower would thereby be altogether burnt to Dust, and demolished. Nevertheless, contrary to all their Hopes and Expectations, when the Flames ceased, and that the Faggots were quite burnt and consumed, the Tower appeared as whole, sound and entire as ever. *Cesar*, after a serious Consideration

had thereof, commanded a Compass to be taken, without the distance of a Stones cast from the Castle round about it there, with Ditches and Entrenchments to form a Blockade; which when the *Lorignians* understood, they rendred themselves upon Terms: And then, by a Relation from them it was that *Cesar* learned the admirable Nature and Vertue of this *Wood*; which, of it self, produceth neither Fire, Flame nor Coal; and would therefore in regard of that rare Quality of *Incombustibility*, have been admitted into this 10 Rank and Degree of a true *Pantagrueional* Plant; and that so much the rather, for that *Pantagruel* directed that all the Gates, Doors, Angiports, Windows, Gutters, frettized and embowed Cielings, Cans, and other whatsoever wooden Furniture in the Abby of *Theleme* should be all materiated of this kind of Timber. He likewise caused to cover therewith the Sterns, Stems, Cook-rooms or Laps, Hatches, Decks, Coursies, Bends and Walls of his Carricks, Ships, Gallions, Galleys, Brigantines, Foysts, Frigates, Crears, 20 Barks, Floyts, Pinks, Pinnaces, Huys, Catches, Capers, and other Vessels of his *Thalassian* Arcenal; were it not that the Wood or Timber of the *Larch-tree*, being put within a large and ample Furnace full of huge vehemently flaming Fire, proceeding from the Fuel of other sorts and kinds of Wood, cometh at last to be corrupted, consumed, dissipated and destroyed, as are Stones in a Lime-kill: But this *Pantagrueional Asbeston* is rather by the Fire renewed and cleansed, than by the Flames thereof consumed or changed. Therefore, 30

Arabians, Indians, Sabæans,
Sing not in Hymns and Io Pæans;
Your Incense, Myrrh, or Ebony:
Come, here, a nobler Plant to see;
And carry home, at any rate,
Some Seed, that you may propagate.
If in your Soil it takes, to Heaven
A thousand thousand Thanks be given;
And say with France, it goodly goes
Where the *Pantagrueional* grows.

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VOYAGE

TO THE

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AND MOST REVEREND

ODET, CARDINAL DE CHASTILLON

YOU know, *Most Illustrious Prince*, how often I have been and am daily prest by great Numbers of Eminent Persons, to proceed in the Pantagruelian Fables; they tell me that many languishing, sick and disconsolate Persons perusing them, have deceiv'd their Grief, pass'd their Time merrily, and been inspir'd with new Joy and Comfort. I commonly answer, That I aim'd not at Glory and Applause, when I diverted my self with writing; but only design'd to give by my Pen, to the absent who labour under Affliction, that little help which at all times I willingly strive to give to the Present that stand in need of my Art, and Service. Sometimes I at large relate to them, how *Hippocrates* in several places, and particularly in *Lib. 6. Epidem*, describing the Institution of the Physician his Disciple, and also *Soranus of Ephesus*, *Orbasius*, *Galen*, *Hali Abbas*, and other Authors, have descended to particulars in the prescription of his Motions, Deportment, Looks, Countenance, Gracefulness, Civility, Cleanliness of Face, Cloaths, Beard, Hair, Hands, Mouth, even his very Nails; as if he were to play the Part of a Lover, in some Comedy, or enter the Lists to Fight some Enemy. And indeed the practice of Physic is properly enough compar'd by *Hippocrates* to a Fight, and also to a Farce acted between three Persons, the Patient, the Physician, and the Disease. Which Passage has sometimes put me in mind of *Julia's* saying to *Augustus* her Father. One day she came before him in a very gorgeous loose lascivious Dress; which very much displeas'd him, though he did not much discover his discontent. The

next day, she put on another, and in a modest Garb, such as the chaste *Roman Ladies* wore, came into his presence. The kind Father could not then forbear expressing the pleasure which he took to see her, so much alter'd, and said to her, *Oh! how much more this Garb becomes, and is commendable in the Daughter of Augustus!* But she, having her excuse ready, answered, *This day, Sir, I drest my self to please my Father's Eye; yesterday to gratifie that of my Husband.* Thus, disguis'd in looks and garb, nay even, as formerly was the Fashion, 10 with a rich and pleasant Gown with four sleeves which was called *Philonum*, according to *Petrus Alexandrinus* in 6. *Epidem.* a Physician might answer to such as might find the *Metamorphosis* indecent: *Thus have I accoutred my self, not that I am Proud of appearing in such a Dress; but for the sake of my Patient, whom alone I wholly design to please, and no ways offend or dissatisfie.* There is also a Passage in our Father *Hippocrates*, in the Book I have nam'd, which causes some to sweat, dispute and labour; not indeed to know whether the Physician's 20 frowning, discontented, and morose Look render the Patient sad, and his joyful, serene and pleasing Countenance rejoyce him, for Experience teaches us that this is most certain; But whether such Sensations of grief, or pleasure, are produc'd by the Apprehension of the Patient observing his motions and qualities in his Physician, and drawing from thence conjectures of the end, and catastrophe of his disease, as, by his pleasing Look, joyful and desirable Events, and by his sorrowful and unpleasing Air, sad and dismal Consequences; 30 or whether those Sensations be produced by a transfusion of the serene or gloomy, aerial or terrestrial, joyful or melancholic Spirits of the Physician, into the Person of the Patient, as it is the Opinion of *Plato*, *Averroes* and others.

Above all things the best Authors have given particular directions to Physicians about the Words, Discourse, and Converse, which they ought to have with their Patients, every one aiming at one point, that is, to rejoyce them without offending *God*, and in no 40

ways whatsoever to vex or displease them. Which causes *Herophilus* much to blame that Physician who being ask'd by a Patient of his, *Shall I die?* impudently made him this Answer:

Patroclus *dj'd, whom all allow,*
By much, a better Man than you.

Another who had a mind to know the state of his distemper, asking him after our merry *Patelin's* way: *Well, Doctor, do's not my Water tell you I shall die?* He foolishly answered, No; if *Latona* the Mother of those lovely Twins, *Phæbus* and *Diana*, begot thee. *Galen, lib. 4. Comment. 6. Epidem.* blames much also *Quintus* his Tutor, who, a certain noble Man of *Rome*, his Patient saying to him, *You have been at breakfast, my Master, your Breath smells of Wine;* answered arrogantly, *yours smells of Fever, which is the better smell of the two? Wine or a putrid Fever?* But the Calumny of certain *Cannibals, Misanthropes*, perpetual Eaves-droppers, has been so foul and excessive, that it had conquered my patience; and I had resolv'd not to write one jot more. For the least of their Detractions were, that my Books are all stuffed with various Heresies, of which nevertheless they could not show one single Instance; much indeed of Comical and facetious fooleries, neither offending God nor the King: (And truly I own they are the Subject, and only Theme of these Books) But of heresy, not a Word, unless they interpreted wrong and against all use of Reason, and common Language, what, I had rather suffer a thousand deaths, if it were possible, than have thought; as who should make Bread to be *stone*, a fish to be a *Serpent*, & an Egg to be a *Scorpion*. This, my Lord, emboldned me once to tell you, as I was complaining of it in your presence, that if I did not esteem my self a better Christian, than they show themselves towards me, and if my life, writings, words, nay thoughts betray'd to me one single spark of heresy, or I should in a detestable manner fall into the Snares of the Spirit of Detraction, *Διάβολος*, that by their means raises such Crimes against me; I would

then like the *Phoenix* gather dry Wood, kindle a fire, and burn my self in the midst of it. You were then pleas'd to say to me, That King *Francis* of Eternal memory, had been made sensible of those false accusations: And that having caused my Books, (mine, I say, because several false, and infamous have been wickedly layd to me,) to be carefully, and distinctly read to him by the most learned, and faithful Anagnost in this Kingdom, he had not found any Passage suspicious; and that he abhorr'd a certain envious, ¹⁰ ignorant, hypocritical Informer, who grounded a mortal heresy on an N put instead of an M by the carelessness of the Printers.

As much was done by his Son, our most gracious, virtuous, and blessed Sovereign, *Henry*, whom Heaven long preserve; so that he granted you his Royal privilege, and particular protection, for me against my slandering adversaries.

You kindly condescended since, to confirm me these happy News at *Paris*, and also lately when you ²⁰ visited my Lord Cardinal *du Bellay*, who for the benefit of his health, after a lingring distemper, was retired to *St. Maur*, that Place (or rather Paradise) of salubrity, serenity, conveniency, and all desireable Country-Pleasures.

Thus, *my Lord*, under so glorious a Patronage, I am emboldened once more to draw my pen, undaunted now and secure; with hopes that you will still prove to me against the power of Detraction, a second *Gallic Hercules* in Learning, Prudence and Eloquence, and ³⁰ *Alexicacos* in virtue, power and authority; you, of whom I may truly say what the wise Monarch *Solomon* saith of *Moses* that great Prophet, and Captain of *Israel*; *Ecclesiast. 45. A Man fearing and loving God, who found favour in the sight of all flesh, whose memorial is blessed. God made him like to the glorious saints, and magnified him so, that his enemies stood in fear of him; and for him made Wonders: made him glorious in the sight of Kings, gave him a Commandment for his People, and by him shew'd his light; he sanctified him in his faithfulness, and meekness, and chose* ⁴⁰

him out of all Men. By him he made us to hear his Voice, and caused by him the Law of life and knowledge to be given.

Accordingly, if I shall be so happy as to hear any one commend those merry Composures, they shall be adjur'd by me to be oblig'd, and pay their Thanks to you alone, as also to offer their prayers to *Heaven* for the continuance and encrease of your Greatness; and to attribute no more to me, than my humble and ready obedience to your Commands: For by your
10 most honourable Incouragement, you at once have inspir'd me with Spirit, and with Invention; and without you my heart had fail'd me, and the fountain-head of my Animal Spirits had been dry. May the Lord keep you in his blessed Mercy.

My Lord,

*Your most humble and
most devoted Servant,*

FRANCIS RABELAIS,
Physician.

20 *Paris this 28th of
January, MDLII.*

THE AUTHOR'S PROLOGUE

TO THE FOURTH BOOK.

Good People, God save and keep you: Where are you? I can't see you; stay—I'll saddle my Nose with Spectacles—Oh, Oh! 'twill be fair anon, I see you. Well, you have had a good Vintage, they say; this is no bad News to Frank you may swear; you have got an infallible Cure against Thirst, rarely perform'd of you, my Friends! You, your Wives, Children, Friends, and Families are in as good Case as heart can wish; 'tis well, 'tis as I'd have it: God be praised for it, and if such be his will, may you long be so. For my part I am thereabouts, thanks to his blessed Goodness; and by the means of a little Pantagrueism, (which you know is a certain Jollity of Mind pickled in the scorn of Fortune) you see me now Hale, and Cheery, as sound as a Bell, and ready to drink, if you will. Would you know why I'm thus, Good People? I'll e'en give you a positive answer—such is the Lord's Will, which I obey and revere; it being said in his Word, in great Derision to the Physician, neglectful of his own Health, Physician, heal thy self.

Galen had some knowledge of the Bible, and had convers'd with the Christians of his time, as appears Lib. 11. 20 de Usu Partium; Lib 2. de differentiis Pulsuum, cap. 3. and ibid. Lib. 3. cap. 2. and Lib de rerum affectibus (if it be Galen's) Yet 'twas not for any such Veneration of Holy Writ that he took Care of his own Health. No, 'twas for fear of being twitted with the Saying so well known among Physicians.

Ἰατρὸς ἄλλων, αὐτὸς ἔλκεσι βρούων.

*He boasts of healing (Poor and Rich),
Yet is himself all over Itch.*

This made him boldly say, that he did not desire to be esteem'd a Physician, if from his twenty eighth Year to his old Age he had not liv'd in perfect health, except some

ephemerous¹ Fevers, of which he soon rid himself; Yet he was not naturally of the soundest Temper, his Stomach being evidently bad. Indeed, as he saith, Lib. 5. de Sanitate tuendâ, that Physician will hardly be thought very carefull of the health of others, who neglects his own. Asclepiades boasted yet more than this; for he said that he had artied with Fortune not to be reputed a Physician, if he could be said to have been sick, since he began to practise Physic, to his latter Age, which he reach'd, lusty in all his Members, and
 10 *Victorious over Fortune, till at last the Old Gentleman unluckily tumbled down from the Top of a certain ill-propt and rotten Stair-Case; and so there was an end of him.*

If by some Disaster Health is fled from your Worships to the right or to the left, above or below, before or behind, within or without, far or near, on this side or t'other side, wheresoever it be, may you presently, with the help of the Lord meet with it; having found it, may you immediately claim it, seize it and secure it. The Law allows it; the King would have it so: nay, you have my advice for't; neither more nor less
 20 *than the Law-Makers of Old did fully impower a Master to claim and seize his run-away Servant wherever he might be found. Ods-bodikins, is it not written and warranted by the Ancient Customs of this so Noble, so rich, so flourishing Realm of France, That the Dead seizes the Quick?² See what has been declar'd very lately in that Point by that Learned, Wise, Courteous and Just Civilian Andrè Tiraquell, one of the Judges in the most Honourable Court of Parliament at Paris. Health is our Life, as Antiphron the Sicyonian wisely has it, without Health Life is no Life,*
 30 *'tis not living Life. "Ἀβίος βίος, βίος ἀβίωτος. Without Health Life is only a Languishment and an Image of Death. Therefore, you that want your Health, that is to say, that are Dead, Seize the Quick; secure Life to your selves, that is to say, Health.*

I have this hope in the Lord, that he will hear our Supplications, considering with what Faith and Zeal we Pray, and that he will grant this our Wish, because 'tis moderate and

¹ Fevers, that last but a Day, and are Cured with Rest.

² That is, the Death of a Person gives a Right to his Heir to seize what he has left.

mean. Mediocrity was held by the ancient Sages to be Golden, that is to say, precious, prais'd by all Men, and pleasing in all Places. Read the Sacred Bible, you'll find, the Prayers of those who ask'd moderately were never unanswered. For Example, little dapper Zachæus, whose Body and Reliques the Monks of St. Garlick, near Orleans, boast of having, and nickname him St. Sylvanus: he only wished to see our Blessed Saviour near Jerusalem. 'Twas but a small Request, and no more than any Body then might pretend to. But alas! he was but low built, and one of so diminutive a Size 10 among the Crowd couldn't so much as get a Glimpse of him: well then he struts, stands on Tip-Toes, bustles and bestirring his stumps, shoves and makes way, and with much adoe clambers up a Sycamor. Upon this, the Lord who knew his sincere Affection, presented himself to his sight, and was not only seen by him, but heard also: Nay, what's more, he came to his House, and blest his Family.

One of the Sons of the Prophets in Israel, felling Wood near the River Jordan, his Hatchet forsook the Helve and fell to the Bottom of the River; so he pray'd to have it again ('twas 20 but a small Request, mark ye me,) and having a strong Faith, he did not throw the Hatchet after the Helve, as some Spirits of Contradiction say by way of scandalous Blunder, but the Helve after the Hatchet, as you all properly have it. Presently two great Miracles were seen, up springs the Hatchet from the Bottom of the Water, and fixes it self to its old acquaintance the Helve. Now had he wish'd to coach it to Heaven in a Fiery Chariot like Elias, to multiply in Seed like Abraham, be as rich as Job, strong as Sampson, and beautiful as Absalom, would he have obtain'd it, d'ye think? I' troth, 30 my Friends, I question it very much.

Now I talk of moderate wishes in point of Hatchet (But hark 'e me, be sure you don't forget when we ought to drink) I'll tell you what's written among the Apologues of wise Æsop the Frenchman, I mean the Phrygian and Trojan, as Max. Planudes makes him; from which People, according to the most faithful Chroniclers the noble French are descended: Ælian writes that he was of Thrace, and Agathias after Herodotus, that he was of Samos; 'tis all one to Frank.

In his time liv'd a poor honest Country Fellow of Gravot, Tom Wellhung by Name, a Wood-cleaver by Trade, who in that low Drudgery made shift so, to pick up a sorry Lively-hood. It happen'd that he lost his Hatchet. Now tell me who had ever more Cause to be vex'd than poor Tom? alas, his whole Estate and Life depended on his Hatchet; by his Hatchet he earn'd many a fair Penny of the best Wood-mongers or Log-merchants, among whom he went a Jobbing; for want of his Hatchet he was like to starve, and had Death
10 *but met him six Days after without a Hatchet, the grim Fiend would have mow'd him down in the Twinkling of a Bedstaff. In this sad Case he began to be in a heavy Taking, and call'd upon Jupiter with most eloquent Prayers (for you know, Necessity was the Mother of Eloquence) with the Whites of his Eyes turn'd up towards Heaven, down on his Marrow-bones, his arms rear'd high, his fingers stretched wide, and his head bare, the poor wretch without Ceasing was roaring out by way of Litany at every Repetition of his Supplications, my Hatchet, Lord Jupiter, my Hatchet, my Hatchet; only*
20 *my Hatchet, O Jupiter, or money to buy another, and nothing else; Alas, my poor hatchet!*

Jupiter happen'd then to be holding a grand Council about certain urgent affairs, and old Gammer Cybele was just giving her opinion, or if you had rather have it so, it was Young Phœbus the Beau: but in short, Tom's Out-cry and Lamentations were so loud that they were heard with no small amazement at the Council Board, by the whole Consistory of the Gods. What a Devil have we below, quoth Jupiter, that howls so horridly? By the Mud of Styx, haven't we had all
30 *along and haven't we here still enough to do to set to rights a World of damn'd puzzling Businesses of Consequence? We made an end of the Fray between Presthan King of Persia, and Soliman the Turkish Emperor; we have stopp'd up the Passages between the Tartars and the Moscovites; answer'd the Xeriff's Petition, done the same to that of Golgots Rays; the State of Parma's dispatch'd, so is that of Maydemburg, that of Mirandola, and that of Africa, that Town on the Mediterranean which we call Aphrodisium; Tripoli by carelessness has got a new Master, her*
40 *hour was come.*

Here are the Gascons Cursing and damning, demanding the Restitution of their Bells.

In yonder Corner are the Saxons, Easterlings, Ostrogoths, and Germans, Nations formerly invincible, but now Aberkeids, Bridled, Curb'd and brought under by a Paultry Diminutive crippled Fellow: they ask us Revenge, Relief, Restitution of their former good Sence and Ancient Liberty.

But what shall we do with this same Ramus and this Galland with a Pox to 'em, who surrounded with a swarm of their Scullions, Blackguard, Ragamuffins, Sizers, Vouchers 10 and Stipulators, set together by the Ears, the whole University of Paris? I am in a sad quandary about it, and for the Heart's Blood of me can't tell yet with whom of the two to side.

Both seem to me notable Fellows, and as true Cods as ever piss'd; the one has Rose-Nobles, I say fine and weighty ones; the other would gladly have some too. The one knows something: the other's no Dunce. The one loves the better sort of men, the other's below'd by 'em. The one is an old cunning Fox, the other with Tongue and Pen, Tooth and 20 Nail falls foul on the ancient Orators and Philosophers, and barks at them like a Cur.

What think'st thou of it, say, thou bawdy Priapus? I have found thy Council just before now, Et habet tua mentula mentem.

King Jupiter, answer'd Priapus, standing up and taking off his Cowle, his Snout uncas'd and rear'd up, fiery and stily propt, Since you compare the one to a yelping snarling Cur, and the other to sly Reynard the Fox, my Advice is with submission, that without fretting or puzling your Brains any 30 further about 'em, without any more ado you e'en serve 'em both as in the Days of Yore you did the Dog and the Fox. How? ask'd Jupiter, when? who were they? where was it? You have a rare Memory for ought I see, return'd Priapus! This right Worshipful Father Bacchus, whom we have here Nodding with his Crimson Phyz, to be reveng'd on the Thebans, had got a Fairy Fox, who whatever mischief he did, was never to be caught or wrong'd by any Beast that wore a Head.

The Noble Vulcan here present had fram'd a Dog of 40

Monesian Brass, and with long Puffing and Blowing put the Spirit of Life into him: he gave it you, you gave it your Miss Europa, Miss Europa gave it Minos, Minos gave it Procris, Procris gave it Cephalus. He was also of the Fairy kind, so that like the Lawyers of our age, he was too hard for all other sorts of Creatures, nothing could escape the Dog: Now who should happen to meet but these two? What do you think they did? Dog by his Destiny was to take Fox, and Fox by his Fate was not to be taken.

- 10 *The Case was brought before your Council; you protested that you would not act against the Fates; and the Fates were contradictory. In short, the End and Result of the matter was, that to reconcile two contradictions was an impossibility in Nature. The very Pang put you into a sweat, some Drops of which happ'ning to light on the Earth produced what the Mortals call Collyflowers. All our Noble Consistory for want of a Categorical Solution were seiz'd with such a horrid Thirst, that above seventy eight Hogsheads of Nectar were swill'd down at that sitting. At last you took my advice, and*
20 *transmogrify'd 'em into Stones, and immediately got rid of your Perplexity, and a Truce with Thirst was proclaim'd thro' this vast Olympus. This was the Year of slabby Cods near Teumessus between Thebes and Chalcis.*

- After this manner, 'tis my Opinion that you should petrify this Dog and this Fox. The Metamorphosis will not be incongruous; for they both bear the name of Peter. And because, according to the Lymosin Proverb, To make an Oven's Mouth there must be three Stones, you may associate them with Master Peter du Coignet, whom you formerly*
30 *petrified for the same Cause. Then those three dead Pieces shall be put in an equilateral Trigone, somewhere in the great Temple at Paris, in the middle of the Porch, if you will, there to perform the Office of Extinguishers, and with their Noses put out the lighted Candles, Torches, Tapers and Flambeaux; since, while they liv'd, they still lighted ballock-like the Fire of Faction, Division, Ballock Sects, and wrangling among those idle bearded Boys, the Students. And this will be an everlasting Monument to show that those puny self-conceited Pedants, Ballock framers, were rather con-*
40 *temn'd than condemn'd by you. Dixi, I have said my Say.*

You deal too kindly by them, said Jupiter, for ought I see, Monsieur Priapus. You don't use to be so kind to every Body; let me tell you: For as they seek to eternize their names, it would be much better for them to be thus chang'd into hard stones, than to return to Earth and putrefaction. But now to other Matters: Yonder behind us towards the Tuscan Sea, and the Neighbourhood of Mount Appennin, do you see what Tragedies are stirr'd up by certain topping Ecclesiastical Bullies? This hot Fit will last its time, like the Limosins Ovens, and then will be cool'd, but not so fast.

10

We shall have sport enough with it, but I foresee one inconvenientcy; for me thinks we have but little store of Thunder-Ammunition, since the time that you, my Fellow Gods, for your Pastime, lavish'd them away to bombard New Antioch, by my particular permission; as since, after your Example, the stout Champions, who had undertaken to hold the Fortress of Dindenarois against all Comers, fairly wasted their Powder with shooting at Sparrows; and then, not having wherewith to defend themselves in time of need, valiantly surrendred to the Enemy, who were already packing up their 20 *Awls, full of madness and despair, and thought on nothing but a shameful Retreat. Take care this be remedied, Son Vulcan; Rouse up your drowsie Cyclopes, Asteropes, Brontes, Arges, Polyphemus, Steropes, Pyracmon, and so forth; set them at work, and make them drink as they ought.*

Never spare Liquor to such as are at hot work. Now let us dispatch this bawling fellow below; you Mercury, go see who it is? And know what he wants. Mercury lookt out at heaven's trap door, through which as I am told, they hear 30 *what's said here below; by the way, one might well enough mistake it for the scuttle of a Ship; tho Icaromenippus said it was like the mouth of a Well: The light-heel'd Deity saw that it was honest Tom, who ask'd for his lost Hatchet; and accordingly he made his report to the Synod. By Jove, said Jupiter, we are finely hop'd up, as if we had nothing else to do here but to restore lost hatchets. Well, he must then have it for all this, for so 'tis written in the Book of Fate, (Do you hear?) as well as if it was worth the whole Dutchy of Milan. The truth is, the Fellow's Hatchet is as much to him as a 40*

Kingdom to a King. Come, come, let no more words be scattered about it, let him have his Hatchet again.

Now, let us make an end of the difference betwixt the Levites and Mole-catcher of Landerousse. Whereabouts were we? Priapus was standing in the chimney corner, and having heard what Mercury had reported, said in a most courteous and Jovial manner; King Jupiter, while by your order and particular Favour, I was Garden-keeper general on Earth; I observed that this word Hatchet is equivocal to many
 10 things: for it signifies a certain instrument, by the means of which Men fell and cleave Timber. It also signifies (at least I am sure it did formerly) a Female soundly and frequently Thumpthumpriggletickletwiddletoby'd: thus I perceiv'd that every Cock of the game us'd to call his Doxie his Hatchet, for with that same Tool (this he said lugging out and exhibiting his nine inch Knocker) they so strongly and resolutely shove and drive in their helves, that the Females remain free from a fear Epidemical amongst their Sex, viz. that from the bottom of the Male's Belly the said Instrument should dangle at his
 20 heel for want of such Feminine props. And I remember, (for I have a Member, and a Memory too, ay, and a fine Memory large enough to fill a butter Firkin): I remember, I say, that one Day of Tubilustre [Horn Fair] at the Festivals of Good-man Vulcan in May, I heard Josquin Des prez, Olkegan, Hobreths, Agricola, Brumel, Camelin, Vigoris, dela Fage, Bruyer, Prioris, Seguin, dela Rue, Midy, Moulu, Mouton, Gascoigne, Loiset, Compere, Penet, Fevin, Rousee, Richard Fort, Rousseau, Consilion, Constantio Festi, Jacquet, and Bercan melo-
 30 diously singing the following Catch on a pleasant green.

Long John to bed went to his Bride,
 And laid a Mallet by his side:
 What means this Mallet, John, saith she?
 Why! 'tis to wedge thee home, quoth he.
 Alas! cried she, the Man's a Fool:
 What need you use a wooden Tool?
 When lusty John do's to me come,
 He never shoves but with his Bum.

Nine Olympiads and an Intercalary Year after (I have a
 40 rare member, I would say memory, but I often make Blunders

in the symbolisation and colligance of those two Words) I heard Adrian Viellard, Gombert, Janequin Arcader, Claudin, Certon, Machucourt, Auxerre, Villiers, Sandrin, Sohier, Hesdin, Morales, Passereau, Maille, Maillart, Jacotin, Hurtour, Verdelot, Carpentras, l'Herminier, Cadeac, Doublet, Vermunt, Bouteiller, Lupi, Pagnier, Millet, Du Mollin, Alaire, Maraut, Morpin, Gendre, and other merry lovers of Musick, in a private Garden, under some fine shady Trees round about a Bulwark of Flaggons, Gammons, Pasty's, with several 10 Coated Quails, and lac'd Mutton, waggishly singing.

Since Tools without their Hasts are useless Lumber,
And Hatchets without Helves are of that Number,
That one may go in t' other, and may match it,
I'll be the Helve, and thou shalt be the Hatchet.

Now would I know what kind of Hatchet this Bawling Tom wants? This threw all the venerable Gods and Goddesses into a fit of Laughter like any Microcosm of Flies; and even set limping Vulcan a hopping and jumping smoothly three or four times for the sake of his Dear. Come, come, said 20 Jupiter to Mercury, run down immediately, and cast at the poor Fellow's Feet three Hatchets; his own, another of Gold, and a third of Massy Silver, all of one size: Then having left it to his will to take his choice, if he take his own, and be satisfied with it, give him t' other two If he take another chop his head off with his own; and henceforth serve me all those losers of hatchets after that manner. Having said this, Jupiter, with an awkward turn of his head, like a Jackanapes swallowing of Pills, made so dreadful a phyzz, that all the Vast Olympus quak'd again. Heaven's Foot- 30 Messenger, thanks to his low crown'd narrow-brim'd Hat, and plume of Feathers, Heel-pieces, and running Stick with Pidgeon Wings, flings himself out at Heavens Wicket thro the idle Desarts of the Air, and in a trice nimbly alights upon the Earth, and throws at Friend Tom's Feet the three Hatchets; saying to him; thou hast bawl'd long enough to be a dry, thy Prayers and request are granted by Jupiter; see which of these three is thy Hatchet, and take it away with thee. Wellhung lifts up the Golden Hatchet, peeps upon it, and finds it very heavy; then staring on Mercury, cries Gods 40

zouks this is none of mine; I won't ha 't The same he did with the Silver one, and said, 'Tis not this neither, you may e'en take them again. At last, he takes up his own Hatchet, examines the end of the Helve, and finds his mark there; then ravish'd with Joy, like a Fox that meets some straggling Poultry, and sneering from the tip of the nose, he cried By the mass, This is my Hatchet, Master God; if you will leave it me, I will sacrifice to you a very good and huge Pot of Milk, brim full cover'd with fine Strawberryes next Ides of May.

- 10 Honest Fellow, said Mercury, I leave it thee, take it, and because thou hast wish'd and chosen moderately, in point of Hatchet, by Jupiter's command, I give thee these two others; thou hast now wherewith to make thy self rich: Be honest. Honest Tom gave Mercury a whole Cartload of Thanks, and rever'd the most great Jupiter. His old Hatchet he fastens close to his Leathern girdle; and girds it above his Breech like Martin of Cambray: The two others, being more heavy, he lays on his Shoulder. Thus he plods on trudging over the Fields, keeping a good countenance amongst*
20 his Neighbours and fellow Parishioners, with one merry saying or other after Patelin's way. The next Day having put on a clean white Jacket, he takes on his back the two precious Hatchets, and comes to Chinon the famous City, noble City, ancient City, yea the first City, in the World, according to the Judgment and assertion of the most learned Massoreths. At Chinon he turned his silver Hatchet into fine Testons, Crown-pieces and other white Cash; his golden Hatchet into fine Angels, curious Ducats, substantial Ridders, Spankers, and Rose Nobles. Then with them purchases a
30 good Number of Farms, Barns, Houses, Out-Houses, Thatch-Houses, Stables, Meadows, Orchards, Fields, Vineyards, Woods, arable Lands, Pastures, Ponds, Mills, Gardens, Nurseries, Oxen, Cows, Sheep, Goats, Swine, Hogs, Asses, Horses, Hens, Cocks, Capons, Chickens, Geese, Ganders, Ducks, Drakes, and a World of all other necessities, and in a short time became the richest Man in the Country, nay, even richer than that limping Scrapegood Maulevrier. His Brother Bumpkins and the Yeomen and other Country-Puts thereabouts, perceiving his good Fortune, were not a little
40 amaz'd, insomuch, that their former pity of poor Tom was

soon chang'd into an Envy of his so great and unexpected Rise; and as they could not for their Souls devise how this came about, they made it their Business to pry up and down, and lay their Heads together, to enquire, seek and inform themselves by what means, in what place, on what day, what hour, how, why and wherefore he had come by this great Treasure.

At last, hearing it was by Losing his Hatchet, ha, ha! said they, was there no more to do, but to lose a Hatchet, to make us rich? Mum for that; 'tis as easie as pissing a Bed, ¹⁰ and will cost but little; are then at this time the Revolutions of the Heavens, the Constellations of the Firmament, and Aspects of the Planets such, that whosoever shall lose a Hatchet, shall immediately grow rich? ha, ha, ha, by Jove, you shall e'en be lost, an 't please you, my dear Hatchet. With this they all fairly lost their Hatchets out of hand. The Devil of one that had a Hatchet left; he was not his Mother's Son, that did not lose his Hatchet. No more was Wood sell'd or cleav'd in that Country thro' want of Hatchets. Nay, the Æsopian Apologue even saith, that certain pretty Country ²⁰ Gents, of the lower Class, who had sold Wellhung their little Mill and little Field, to have wherewithal to make a Figure at the next Muster, having been told that this Treasure was come to him by that only means, sold the only Badge of their Gentility, their Swords, to purchase Hatchets to go lose them, as the silly Clodpates did, in hopes to gain store of Chink by that Loss.

You would have truly sworn they had been a parcel of your petty spiritual Usurers, Rome-bound, selling their All, and borrowing of others to buy store of Mandates a Pennyworth ³⁰ of a New made Pope.

Now they cry'd out and bray'd and pray'd and bawl'd and lamented and invok'd Jupiter; my Hatchet! my Hatchet! Jupiter, my Hatchet! On this side, my Hatchet, on that side, my Hatchet, ho, ho, ho, ho, Jupiter, my Hatchet. The Air round about rung again with the Crys and Howlings of these rascally Losers of Hatchets.

Mercury was nimble in bringing them Hatchets; to each offering that which he had lost, another of Gold, and a third of Silver.

Every He still was for that of Gold, giving Thanks in abundance to the great Giver Jupiter; but in the very nick of time, that they bow'd and stoop'd to take it from the ground, whip, in a trice, Mercury lopp'd off their Heads, as Jupiter had commanded; and of Heads, thus cut off, the number was just equal to that of the lost Hatchets.

- You see how it is now; you see how it goes with those who in the simplicity of their hearts wish and desire with Moderation. Make warning by this, all you greedy, fresh-water
10 Shirks, who scorn to wish for any thing under Ten Thousand Pounds: and do not for the future run on impudently, as I have sometimes heard you wishing, Would to God, I had now one hundred seventy eight Millions of Gold; Oh! how I should tickle it off! The Dewse on you, what more might a King, an Emperor, or a Pope wish for? For that reason, indeed, you see that after you have made such hopeful wishes, all the good that comes to you of it is the Itch or the Scab, and not a Cross in your Breeches to scare the Devil that tempts you to make these Wishes; no more than those two Mumpers, wishers
20 after the Custom of Paris; one of whom only wish'd to have in good old Gold as much as hath been spent, bought and sold in Paris since it's first Foundations were laid, to this hour; all of it valued at the price, sale, and rate of the dearest Year in all that space of Time. Do you think the Fellow was bashful? had he eaten sowre Plums unpeel'd? were his Teeth on edge, I pray you? The other wish'd Our Lady's Church brim full of steel Needles, from the Flowr to the top of the roof, and to have as many Ducats as might be cram'd into as many bags as might be sow'd with each and every one of those Needles,
30 till they were all either broke at the point or eye. This is to wish with a vengeance! What think you of it? What did they get by 't, in your Opinion? Why, at night both my Gentlemen had kyb'd Heels, a tetter in the Chin, a Churchyard Cough in the Lungs, a Catarrh in the Throat, a swinging Boyl at the Rump, and the Devil of one musty Crust of a brown George the poor Dogs had to scour their Grinders with. Wish therefore for Mediocrity, and it shall be given unto you, and over and above yet; that is to say, provided you bestir your selves manfully, and do your best in the mean time.
40 Ay, but say you, God might as soon have given me seventy

eight thousand as the thirteenth part of one half; for he is Omnipotent, and a million of Gold is no more to him than one Farthing. Oh, ho, pray tell me who taught you to talk at this rate of the Power and Predestination of God, poor silly People? Peace. Tush, St, St, St, fall down before his sacred Face, and own the Nothingness of your Nothing.

Upon this, O ye that labour under the affliction of the Gout, I ground my hopes, firmly believing, that if so it pleases the Divine Goodness, you shall obtain Health; since you wish and ask for nothing else, at least for the present. Well, stay yet a little longer with half an Ounce of Patience.

The Genouese do not use, like you, to be satisfied with wishing Health alone, when after they have all the live long Morning been in a brown study, talk'd, ponder'd, ruminated, and resolv'd in their Counting-houses, of whom and how they may squeeze the Ready, and who by their Craft must be hook'd in, wheadled, bubl'd, sharp'd, over-reach'd and chous'd, they go to the Exchange, and greet one another with a sanita and guadagno, Messer; health and gain to you, Sir. Health alone will not go down with the greedy Cur-
mudgeons, they over and above must wish for gain, with a Pox to 'em; ay and for the fine Crowns, or scudi di guadagno; whence, Heaven be praised, it happens many a time, that the silly Wishers and Woulders are baulk'd and get neither. Now, my Lads, as you hope for good health, cough once aloud with Lungs of Leather; Take me off three swindging Bumpers; Prick up your Ears; and you shall hear me tell Wonders of the noble and good Pantagruel.

THE FOURTH BOOK
of
PANTAGRUEL

CHAP. I

*How PANTAGRUEL went to sea, to visit
the oracle of BACBUC, alias the HOLY BOTTLE.*

IN the Month of *June*, on *Vesta's* Holydays, the very numerical day on which *Brutus*, conquering *Spain*, taught its strutting Dons to truckle under him, and that niggardly Miser *Crassus* was routed and knock'd on the head by the *Parthians*, *Pantagruel* took his leave of the good *Gargantua*, his Royal Father. The old Gentleman, according to the laudable Custom of the Primitive Christians, devoutly pray'd for the happy Voyage of his Son and his whole Company, and then they took
10 Shipping at the Port of *Thalassa*. *Pantagruel* had with him *Panurge*, Fryar *Jhon des Entomeures*, alias of the *Funnels*, *Epistemon*, *Gymnast*, *Eusthenes*, *Rhizotome*, *Carpalin*, cum multis aliis, his ancient Servants and Domestics. Also *Xenomanes*, the great Traveller, who had cross'd so many dangerous Roads, Dikes, Ponds, Seas, and so forth, and was come sometime before, having been sent for by *Panurge*.

For certain good Causes and Considerations him thereunto moving, he had left with *Gargantua*, and
20 marked out, in his Great and Universal Hydrographical Chart, the Course which they were to steer to Visit the Oracle of the *Holy Bottle*, *Bacbuc*. The number of Ships was such as I described in the Third Book, convoyed by a like number of *Trirems*, Men of War, *Gallions* and *Feluccaes* well Rigg'd, Caulkt, and Stor'd with a good quantity of *Pantagruelion*.

All the Officers, Droggermen, Pilots, Captains, Mates, Boatswains, Mid shipmen, Quarter masters

and Sailers, met in the *Thalamege*, *Pantagruel's* principal Flag-Ship, which had in her Stern a huge large Bottle, half Silver well polish'd, the other Half Gold, Inamel'd with Carnation, whereby it was easy to guess that white and red were the colours of the Noble Travellers, and that they went for the Word of the *Bottle*.

On the Stern of the Second was a Lanthorn like those of the Antients, industriously made with *Diaphanous* Stone, implying that they were to pass by *Lanternland*. The Third Ship had for her Device a fine ¹⁰ deep *China* Ewre. The Fourth, a double-handed Jar much like an ancient Urn. The Fifth, a famous Kan made of Sperm of Emerald. The Sixth, a Monk's Mumping Bottle made of the four Mettals together. The Seventh, an Ebony Funnel all imboss'd and wrought with Gold after the *Tauchic* manner. The Eighth, an Ivy Goblet very precious, inlaid with Gold. The Ninth, a Cup of fine *Obriz* Gold. The Tenth, a Tumbler of Aromatic Agaloch (you call it *Lignum Aloes*) edg'd with *Cyprian* Gold, after the *Azentine* make. ²⁰ The Eleventh, a Golden Vine-Tub of *Mosaic* Work. The Twelfth, a Runlet of unpolish'd Gold, covered with a small Vine of large *Indian* Pearl of *Topiarian* Work. Insomuch that there was no Man, however in the Dumps, musty, sower look'd, or Melanchollic he were, not even excepting that blubbering Whiner *Heraclitus*, had he been there, but, seeing this Noble Convoy of Ships and their Devises, must have been seized with present gladness of Heart, and smiling at the Conceit, have said that the Travellers were all ³⁰ honest Topers, true Pitcher-men, and have judg'd by a most sure Prognostication, that their Voyage both outward and homeward bound, would be performed in Mirth and perfect Health.

In the *Thalamege* where was the general meeting, *Pantagruel* made a short but sweet Exhortation, wholly back'd with Authorities from Scripture upon Navigation; which being ended, with an audible Voice Prayers were said in the presence and hearing of all the Burghers of *Thalassa*, who had flock'd to the Mole ⁴⁰

to see them take Shipping. After the Prayers, was melodiously sung a *Psalm* of the Holy King *David*, which begins, *When Israel went out of Egypt*; and that being ended, Tables were plac'd upon Deck, and a Feast speedily serv'd up. The *Thalassians* who had also born a Chorus in the *Psalm*, caus'd store of belly Timber to be brought out of their Houses. All drank to them, they drank to all; which was the cause that none of the whole Company gave up what they had
10 eaten, nor were Sea-sick with a pain at the Head and Stomach, which inconveniency they could not so easily have prevented by drinking, for some time before. Salt-Water either alone or mixt with Wine, using Quinces, Citron-peel, Juice of Pomgranats, sowrish Sweat-Meats, fasting a long time, covering their Stomachs with Paper, or following such other idle Remedies, as foolish Physicians prescribe to those that go to Sea.

Having often renewed their Tiplings, each Mother's Son retired on board his own Ship, and set Sail all so
20 fast with a merry Gale at South East, to which point of the Compass the Chief Pilot, *James Brayer* by Name, had shap'd his Course, and fixt all things accordingly. For seeing that the Oracle of the *Holy Bottle* lay near *Catay*, in the upper *India*, his advice and that of *Xenomanes* also, was, not to steer the Course which the *Portuguese* use, while sayling through the *Torrid Zone*, and *Cape Bona Speranza* at the South Point of *Africk* beyond the *Equinoctial Line*, and losing sight of the Northern Pole their Guide, they make a prodigious
30 long Voyage; but rather to keep as near the Parallel of the said *India* as possible, and to tack to the Westard of the said Pole, so that winding under the North, they might find themselves in the Latitude of the Port of *Olone*, without coming nearer it, for fear of being shut up in the Frozen Sea; whereas following this Canonical Turn by the said Parallel, they must have that on the right to the Eastward, which at their departure was on their left.

This prov'd a much shorter Cut; for without Ship-
40 wreck, Danger, or loss of Men, with uninterrupted

good Weather, except one day near the Island of the *Macreons*, they perform'd in less than four Months the Voyage of Upper *India*, which the *Portuguese*, with a thousand Inconveniencies and innumerable Dangers, can hardly compleat in three Years. And it is my Opinion, with Submission to better Judgments, that this Course was perhaps steer'd by those *Indians* who Sail'd to *Germany*, and were honourably received by the King of the *Swedes*, while *Quintus Metellus Celer* was Proconsul of the *Gauls*, as *Corn. Nepos*, *Pomponius* 10 *Mela*, and *Pliny* after them tell us.

CHAP. II

How PANTAGRUEL bought many rarities in the island of MEDAMOTHY.

THAT day and the two following, they neither discovered Land nor any thing new; for they had formerly Sailed that way; but on the fourth they made an Island call'd *Medamothy*, of a fine and delightful Prospect, by reason of the vast number of Light-Houses and high Marble Towers in its Circuit, which is not less than that of *Canada*. *Pantagruel*, enquiring who Govern'd there, heard that it was King *Philophanes*, absent at that time upon account of the 20 Marriage of his Brother *Philotheamon* with the *Infanta* of the *Kingdom of Engys*.

Hearing this, he went ashoar in the Harbour, and while every Ship's Crew Water'd, pass'd his time in viewing divers Animals, Fishes, Birds, and other exotic and foreign Merchandises which were along the Walks of the Mole, and in the Markets of the Port. For it was the third day of the great and famous Fair of the Place, to which the chief Merchants of *Africa* and *Asia* resorted. Out of these Fryar *Jhon* bought him 30 two rare Pictures, in one of which, the Face of a Man that brings in an Appeal, was drawn to the Life, and in the other, a Servant that wants a Master, with every needful Particular, Action, Countenance, Looks, Gate, Feature and Deportment; being an Original, by

Master *Charles Charmois*, principal Painter to King *Megistus*; and he paid for them in the Court Fashion, with *Congé* and *Grimace*. *Panurge* bought a large Picture copied and done from the Needle-Work formerly wrought by *Philomela*, shewing to her Sister *Progne* how her Brother-in-law *Tereus* had by force hansell'd her Copy-hold, and then cut out her Tongue, that she might not (as Women will) tell tales. I vow and swear by the handle of my Paper Lanthorn, that it was a
10 gallant, a mirific, nay a most admirable Piece. Nor do you think, I pray you, that in it was the Picture of a Man playing the Beast with two Backs with a Female, this had been too silly and gross; no, no; 'twas another-guise thing, and much plainer. You may, if you please, see it at *Theleme*, on the left hand, as you go into the high Gallery. *Epistemon* bought another wherein were painted to the Life, the *Ideas* of *Plato* and the *Atoms* of *Epicurus*. *Rhizotome* purchased another, wherein *Echo* was drawn to the Life. *Pantagruel* caused
20 to be bought by *Gymnast*, the Life and Deeds of *Achilles* in Seventy eight pieces of Tapestry four Fathom long, and three Fathom broad, all of *Phrygian* Silk imboss'd with Gold and Silver; the Work beginning at the Nuptials of *Peleus* and *Thetis*, continuing to the Birth of *Achilles*; his Youth describ'd by *Statius Papinius*; his warlike Atchievements celebrated by *Homer*; his Death and Exequies written by *Ovid* and *Quintus Calaber*; and ending at the appearance of his Ghost, and *Polyxene's* Sacrifice Rehearsed by *Euripides*.
30 He also caus'd to be bought three fine young Unicorns; one of them a Male of a Chesnut colour, and two grey dappled Females; also a Tarand whom he bought of a *Scythian* of the *Geloni's* Country.

A Tarand is an Animal as big as a Bullock, having a Head like a Stag, or a little bigger, two stately Horns with large Branches, cloven Feet, Hair long like that of a furr'd Muscovite, I mean a Bear, and a Skin almost as hard as Steel Armor. The *Scythian* said that there are but few Tarands to be found in *Scythia*, be-
40 cause it varieth its colour according to the diversity of

the places where it grazes and abides, and represents the colour of the Grass, Plants, Trees, Shrubs, Flowers, Meadows, Rocks, and generally of all things near which it comes. It hath this common with the Sea Pulp, or Polypus, with the Thoes, with the Wolves of *India*, and with the Chamælion, which is a kind of a Lizard so wonderful, that *Democritus* hath written a whole Book of its Figure, and Anatomy, as also of its Virtue and Propriety in Magic. This I can affirm, that I have seen it change its colour not only at the approach of things that have a colour, but by its own voluntary impulse, according to its fear or other affections: as for example, upon a green Carpet, I have seen it certainly become green; but having remain'd there some time, it turn'd yellow, blue, tann'd, and purple in course, in the same manner as you see a Turkey Cock's Comb change colour according to its Passions. But what we found most surprizing in this Tarand, is, that not only its Face and Skin, but also its Hair could take whatever colour was about it. Near *Panurge* with his Kersy Coat, its Hair used to turn grey; near *Pantagrue* with his Scarlat Mantle, its Hair and Skin grew red; near the *Pilot* drest after the fashion of the *Isiaks* of *Anubis* in *Ægypt*, its Hair seem'd all white; which two colours the Chamælion can't borrow.

When the Creature was free from any fear or affection, the colour of its Hair was just such as you see that of the Asses of *Meung*.

CHAP. III

How PANTAGRUEL received a Letter from his Father GARGANTUA, and of the strange way to have speedy news from far distant places.

WHILE *Pantagrue* was taken up with the Purchase of those foreign Animals, the noise of ten Guns and Culverins, together with a loud and joyful Cheer of all the Fleet was heard from the Mole. *Pantagrue* look'd towards the Haven, and perceived that this

was occasioned by the Arrival of one of his Father *Gargantua's Celoces*, or Advice-Boat named the *Chelidonia*, because on the Stern of it, was carv'd in *Corinthian Brass* a Sea Lark, which is a Fish as large as a Dare-fish of *Loire*, all Flesh and no Bone, with cartilaginous Wings (like a Bat's) very long and broad, by the means of which, I have seen them fly about three Fathom above Water about a Bow-shot. At *Marseillis* 'tis call'd *Lendole*. And indeed that Ship was as light
10 as a Lark, so that it rather seem'd to fly on the Sea than to sail. *Malicorn*, *Gargantua's* Esq; Carver, was come in her, being sent expresly by his Master to have an Account of his Son's Health and Circumstances, and to bring him Credentials. When *Malicorn* had Saluted *Pantagruel*, before the Prince opened the Letters, the first thing he said to him, was, Have you here the *Gozal*, the Heavenly Messenger? Yes, Sir, said he, here it is swaddled up in this Basket. It was a grey Pigeon taken out of *Gargantua's* Dove-house,
20 whose young ones were just hatch'd when the Advice-Boat was going off.

If any ill Fortune had befallen *Pantagruel*, he would have fasten'd some black Ribbon to its Feet; but because all things had succeeded happily hitherto, having caus'd it to be undrest, he ty'd to its Feet a white Ribbon, and without any further delay, let it loose. The Pigeon presently flew away cutting the Air with an incredible speed, as you know that there is no flight like a Pigeon's, especially when it hath Eggs or
30 Young Ones, through the extream Care which Nature hath fixt in it to relieve, and be with its Young; inso-much that in less than two hours it compass'd in the Air, the long Tract which the Advice Boat with all her diligence, with Oars and Sails, and a fair Wind, had gone through in no less than three Days and three Nights, and was seen (as it went into the Dove-House) in its Nest. Whereupon *Gargantua* hearing that it had the white Ribbon on, was joyful and secure of his Son's wellfare. This was the Custom of the noble *Gargantua*
40 and *Pantagruel*, when they would have speedy News of

something of great Concern, as the event of some Battel either by Sea or Land; the surrendring or holding out of some strong Place; the determination of some difference of Moment; the safe or unhappy Delivery of some Queen or great Lady; the Death or Recovery of their sick Friends or Allies, and so forth. They used to take the *Gozal*, and had it carried from one to another by the Post, to the Places whence they desir'd to have News. The *Gozal* bearing either a black or white Ribbon, according to the Occurrences¹⁰ and Accidents, us'd to remove their doubts at its return, making in the space of one hour, more way through the Air, than thirty Post-Boys could have done in one natural day. May not this be said to redeem and gain time with a vengeance, think you? For the like Service therefore, you may believe as a most true thing, that, in the Dove-Houses of their Farms, there were to be found all the Year long, store of Pigeons hatching Eggs or rearing their young. Which may be easily done in *Aviaries* and *Voleries*, by²⁰ the help of *Saltpeter* and the sacred Herb *Vervain*.

The *Gozal* being let fly, *Pantagruel* perus'd his Father *Gargantua's* Letter, the Contents of which were as followeth.

My Dearest Son,—*The Affection that naturally a Father bears a beloved Son, is so much increased in me, by reflecting on the particular Gifts which by the Divine Goodness have been heaped on thee, that since thy departure, it hath often banished all other Thoughts out of my Mind; leaving my Heart wholly possess'd with Fear, lest some misfortune has³⁰ attended thy Voyage: for thou knowest that fear was ever the attendant of true and sincere Love. Now because (as Hesiod saith) A good beginning of any thing is the half of it: or, well begun's half done, according to the old saying; to free my Mind from this anxiety, I have expressly dispatch'd Malicorn, that he may give me a true account of thy Health at the beginning of thy Voyage. For if it be good, and such as I wish it, I shall easily foresee the rest.*

I have met with some diverting Books, which the Bearer

will deliver thee, thou mayst read them when thou wantest to unbend and ease thy Mind from thy better Studies; He will also give thee at large the News at Court. The Peace of the Lord be with thee. Remember me to Panurge, Fryar Jhon, Epistemon, Xenomanes, Gymnast, and thy other principal Domestics. Dated at our Paternal Seat this 13th day of June. Thy Father and Friend,

Gargantua.

CHAP. IV

How PANTAGRUEL writ to his Father GARGANTUA, and sent him several Curiosities.

Pantagruel having perused the Letter, had a long
 10 Conference with the Esquire Malicorn, insomuch, that Panurge at last interrupting them, ask'd him, Pray, Sir, when do you design to drink? When shall we drink? When shall the Worshipful Esquire drink? What a Devil have you not talk'd long enough to drink? 'Tis a good motion, answer'd Pantagruel, go, get us something ready at the next Inn; I think 'tis the Centaur. In the mean time he writ to Gargantua as followeth, to be sent by the aforesaid Esquire.

Most Gracious Father,—As our Senses and Animal
 20 Faculties are more compos'd at the News of Events unexpected, tho' desir'd (even to an immediate dissolution of the Soul from the Body) than if those accidents had been foreseen; so the coming of Malicorn hath much surprized and disordered me. For I had no hopes to see any of your Servants, or to hear from you, before I had finished our Voyage, and contented my self with the dear Remembrance of your August Majesty, deeply impress'd in the hindmost Ventricle of my Brain, often representing you to my Mind.

But since you have made me happy beyond expectation, by
 30 the perusal of your Gracious Letter, and the Faith I have in your Esquire, hath reviv'd my Spirits by the News of your welfare; I am as it were compell'd to do what formerly I did freely, that is, first to praise the Blessed Redeemer, who by his Divine Goodness preserves you in this long enjoyment of

perfect Health; then to return you eternal Thanks for the fervent Affection which you have for me your most humble Son and unprofitable Servant.

Formerly a Roman, named Furnius, said to Augustus who had received his Father into Favour, and Pardoned him after he had sided with Anthony, that by that Action the Emperor had reduc'd him to this extremity, That for want of Power to be Grateful, both while he liv'd and after it, he should be oblig'd to be tax'd with Ingratitude. So I may say, That the excess of your Fatherly Affection, 10 drives me into such a streight, that I shall be forced to live and die ungrateful; unless that Crime be redress'd by the Sentence of the Stoicks, who say, That there are three parts in a Benefit, the one of the Giver, the other of the Receiver, the third of the Remunerator; and that the Receiver rewards the Giver when he freely receives the Benefit, and always remembers it; as on the contrary, That Man is most ungrateful who despises and forgets a Benefit. Therefore being overwhelmed with infinite Favours, all proceeding from your extream goodness, 20 and on the other side wholly incapable of making the smallest Return, I hope at least to free my self from the imputation of Ingratitude, since they can never be blotted out of my mind; and my Tongue shall never cease to own, that to thank you as I ought transcends my Capacity.

As for us, I have this assurance in the Lord's Mercy and Help, that the end of our Voyage will be answerable to its beginning, and so it will be entirely performed in Health and Mirth. I will not fail to set down in a Journal a full Account of our Navigation, that at our return you may have an 30 exact Relation of the whole.

I have found here a Scythian Tarand, an Animal strange and wonderful for the variations of colour on its Skin and Hair, according to the distinction of neighbouring Things; It is as tractable and easily kept as a Lamb; be pleased to accept of it.

I also send you three young Unicorns, which are the tamest of Creatures.

I have confer'd with the Esquire, and taught him how they must be fed; these cannot graze on the Ground, by 40

reason of the long Horn on their Fore-head, but are forced to brouze on Fruit-Trees, or on proper Racks, or to be fed by Hand with Herbs, Sheaves, Apples, Pears, Barly, Rye, and other Fruits, and Roots being plac'd before them.

I am amazed that Ancient Writers should report them to be so Wild, Furious, and Dangerous, and never seen alive: Far from it, you will find that they are the mildest things in the World, provided thay are not maliciously offended. Likewise, I send you the Life and Deeds of Achilles in curious Tapestry; ¹⁰ assuring you that whatever Rarities of Animals, Plants, Birds, or precious Stones, and others, I shall be able to find and purchase in our Travels, shall be brought to you, God willing, whom I beseech by his blessed Grace, to preserve you. From Medamothy, this 16th of June. Panurge, Fryar Jhon, Epistemon, Xenomanes, Gymnast, Eusthenes, Rhizotome, and Carpalim, having most humbly kissed your Hand, return your Salute a thousand times. Your most Dutiful Son and Servant,

Pantagruel.

²⁰ While *Pantagruel* was writing this Letter, *Malicorn* was made welcom by all with a thousand goodly Good-Morows and How-d'y's; they clung about him so, that I cannot tell you how much they made of him, how many Humble Services, how many from my Love and to my Love were sent with him. *Pantagruel* having writ his Letters, sat down at Table with him, and afterwards presented him with a large Chain of Gold weighing eight hundred Crowns; between whose ³⁰ Septenary Links, some large Diamonds, Rubies, Emeralds, *Turky* Stones, and Unions were alternatively set in. To each of his Bark's Crew, he order'd to be given five hundred Crowns. To *Gargantua* his Father, he sent the Tarand covered with a Cloth of Gold, brocaded with Sattin, and the Tapistry containing the Life and Deeds of *Achilles*, with the three Unicorns in Friz'd Cloth of Gold Trappings. And so they left *Medamothy*. *Malicorn* to return to *Gargantua*; *Pantagruel* to proceed in his Voyage, during which, *Epistemon* read to him the Books which the Esquire

had brought: And because he found them jovial and pleasant, I shall give you an account of them, if you earnestly desire it.

CHAP. V

How PANTAGRUEL met a Ship with Passengers returning from LANTERN-LAND.

ON the fifth day we began already to wind by little and little about the *Pole*, going still farther from the *Equinoctial Line*, we discovered a Merchant Man to the Windward of us. The Joy for this was not small on both sides, in hopes to hear News from Sea, and those in the Merchant-Man from Land. So we bore upon 'em, and coming up with them, we Hal'd them, ¹⁰ and finding them to be *Frenchmen* of *Xaintonge*, back'd our Sails and lay by to talk to them. *Pantagruel* heard that they came from *Lantern-Land*, which added to his joy, and that of the whole Fleet. We enquir'd about the State of that Country, and the way of living of the *Lanterns*; and were told, that about the latter end of the following *July*, was the time prefix'd for the meeting of the General Chapter of the *Lanterns*; and that if we arrived there at that time, as we might easily, we should see a Handsom, Honourable, and jolly ²⁰ Company of *Lanterns*; and that great Preparations were making, as if they intended to *Lanternise* there to the purpose. We were told also, That if we touch'd at the great Kingdom of *Gebarin*, we should be Honourably received and Treated by the Sovereign of that Country, King *Ohabé*, who as well as all his Subjects, speaks *Touraine French*.

While we were listening to these News, *Panurge* fell out with one *Dingdong* a Drover or Sheep-Merchant of *Taillebourg*. The occasion of the Fray was thus. 30

This same *Dingdong* seeing *Panurge* without a Cod-piece, with his Spectacles fastened to his Cap, said to one of his Comrades, Prithee, look, is not there here a fine Medal of a Cuckold? *Panurge* by reason of his Spectacles, as you may well think, heard more plainly

by half with his Ears than usually; which caused him (hearing this) to say to the sawcy Dealer in Mutton, in kind of Pet,

How the Devil should I be one of the hornified Fraternity, since I am not yet a Brother of the Marriage Noose, as thou art. as I guess by thy ill-favour'd Phyz?

Yea verily, quoth the Grazier, I am Married, and would not be otherwise for all the pairs of Spectacles in *Europe*; nay, not for all the Magnifying Gim-
10 Cracks in *Africa*; for I have got me the Cleverest, Prettiest, Handsomest, Properest, Neatest, Tightest, Honestest, and Soberest piece of Woman's Flesh for my Wife, that is in all the whole Country of *Xaintonge*, I'll say that for her, and a Fart for all the rest. I bring her home a fine and eleven inch long branch of Red Coral, for her *Christmass-Box*, what hast thou to do with it? What's that to thee? Who art thou? Whence comest thou, O dark Lanthorn of Antichrist? Answer if thou art of God? I ask thee, *by the way of Question*,
20 said *Panurge* to him very seriously, if with the Consent and Countenance of all the Elements, I had Gingumbob'd, Codpiec'd, and Thumpthumpriggledtickledtwidl'd thy so Clever, so Pretty, so Handsom, so Proper, so Neat, so Tight, so Honest, and so Sober Female Importance, insomuch, that the Stiff Deity that has no fore-cast, *Priapus*, (who dwells here at Liberty, all Subjection of fastened Codpieces or Bolts, Bars, and Locks, Abdicated) remain'd sticking in her natural *Christmass-box* in such a lamentable manner,
30 that it were never to come out, but Eternally should stick there, unless thou didst pull it out with thy Teeth; what wouldst thou do? Wouldst thou everlastingly leave it there, or wouldst thou pluck it out with thy Grinders? Answer me, O thou Ram of *Mahomet*, since thou art one of the Devil's Gang. I would, reply'd the Sheep Monger, take thee such a woundy cut on this Spectacle-bearing Lug of thine, with my trusty Bilbo, as would smite thee dead as a Herring. Thus having taken Pepper in the Nose, he was lugging
40 out Sword; but alas, Curs'd Cows have short Horns,

it stuck in the Scabbard; as you know that at Sea, cold Iron will easily take rust, by reason of the excessive and Nitrous Moistness. *Panurge* so smitten with Terror, that his Heart sunk down to his Midriff, scower'd off to *Pantagruel* for help: But Fryar *Jhon* laid hand on his slashing Scymiter that was new ground, and would certainly have dispatch'd *Dingdong* to rights, had not the Skipper and some of his Passengers beseech'd *Pantagruel* not to suffer such an out-rage to be committed on Board his Ship. So the matter was made up, and *Panurge* and his Antagonist shak'd Fists, and drank in course to one another, in token of a perfect Reconciliation.

CHAP. VI

How the Fray being over, PANURGE Cheapened one of DINGDONG's Sheep.

THIS Quarrel being hush'd, *Panurge* tipp'd the wink upon *Epistemon* and Friar *Jhon*, and taking them aside; Stand at some distance out of the way, said he, and take your share of the following Scene of Mirth; you shall have rare Sport anon, if my Cake ben't Dough, and my Plot do but take. Then addressing himself to the Drover, he took off to him a Bumper of 20 good *Lantern Wine*. The other pledg'd him briskly and courteously. This done, *Panurge* earnestly entreated him to sell him one of his Sheep: But the other answered him, Is it come to that, Friend and Neighbour, would you put tricks upon Travellers? Alas, how finely you love to play upon poor Folk! Nay, you seem a rare Chapman, that's the truth on 't. Oh what a mighty Sheep-Merchant you are! In good faith you look liker one of the Diving Trade than a buyer of Sheep. Adzookers, what a Blessing it would be to have 30 ones Purse well lin'd with Chink near your Worship at a Tripe-House when it begins to thaw! Humph, Humph, did not we know you well, you might serve one a slippery trick! Pray do but see, good People,

what a mighty Conjuror the fellow would be reckon'd. Patience, said *Panurge*; but waving that, be so kind as to sell me one of your Sheep, come, how much? What do you mean, Master of mine, answered the other? They are long Wool Sheep, from these did *Jason* take his *Golden Fleece*. The Gold of the House of *Burgundy* was drawn from them. Zwoons, Man, they are Oriental Sheep, Topping Sheep, Fatted Sheep, Sheep of Quality. Be it so, said *Panurge*, but sell me one of
10 them, I beseech you, and that for a cause, paying you ready Money upon the Nail, in good and lawful Occidental Currant Cash; wilt say how much? Friend, Neighbour, answered the Seller of Mutton, hark 'e me a little, on the other Ear.

Panurge. On which side you please; I hear you.

Dingdong. You are a going to *Lantern-Land*, they say.

Panurge. Yea verily.

Ding. To see Fashions?

Panurge. Even so.

20 *Ding*. And be Merry?

Panurge. And be Merry.

Ding. Your Name is as I take it, *Robin Mutton*?

Panurge. As you please for that, sweet Sir.

Ding. Nay, without offence.

Panurge. So I would have it.

Ding. You are, as I take it, the King's Jester, aren't you?

Panurge. Ay, ay, any thing.

Ding. Give me your Hand,—humph, humph, you
30 go to see Fashions, you are the King's Jester, your Name is *Robin Mutton*! Do you see this same Ram? His Name too is *Robin*. Here *Robin, Robin, Robin*: Baea, Baea, Baea, Hath he not a rare Voice?

Panurge. Ay marry has he, a very fine and harmonious Voice.

Ding. Well, this bargain shall be made between you and me, Friend, and Neighbour, we will get a pair of Scales, then you *Robin Mutton* shall be put into one of them, and *Tup Robin* into the other. Now I'll hold
40 you a Peck of *Busch Oysters*, that in Weight, Value, and

Price, he shall outdo you, and you shall be found light in the very numerical manner, as when you shall be Hang'd and Suspended.

Patience, said *Panurge*, but you would do much for me, and your whole Posterity, if you would Chaffer with me for him, or some other of his Inferiors. I beg it of you; good your Worship, be so kind. Hark 'e, Friend of mine, answered the other, with the Fleece of these your fine *Roan* Cloth is to be made, your *Lemster* superfine Wooll is mine Arse to 't; meer Flock ¹⁰ in comparison: of their Skin the best *Cordivant* will be made, which shall be sold for *Turky* and *Montelimart*, or for *Spanish* Leather at least. Of the Guts shall be made Fiddle and Harp Strings, that will sell as dear as if they came from *Muncan* or *Aquileia*. What do you think on 't, hah? If you please, sell me one of them, said *Panurge*, and I am yours for ever. Look, here's ready Cash. What's the Price? This he said, exhibiting his Purse stuffed with new *Henricuses*.

CHAP. VII

Which if you read, you'll find how PANURGE bargain'd with DINGDONG.

NEighbour, my Friend, answer'd *Dingdong*, they are ²⁰ Meat for None but Kings and Princes; their Flesh is so delicate, so Savory, and so dainty, that One would swear, it melted in the Mouth. I bring them out of a Country where the very Hogs, God be with us, live on nothing but mirabolans. The Sows in their Styes when they lie in, (saving the honour of this good Company) are fed only with Orange Flowers. But, said *Panurge*, drive a Bargain with me for one of them, and I will pay you for 't like a King, upon the honest Word of a true Trojan: come come, what do you ask? ³⁰ Not so fast, *Robin*, answer'd the Trader, these Sheep are lineally descended from the very family of the Ram that wafted *Phrixus* and *Helle* over the Sea, since call'd the *Hellespont*. A Pox on 't, said *Panurge*, you are

Clericus vel addiscens! *Ita* is a Cabbage, and *Verè* a Leek, answered the Merchant. But *rr, rrr, rrrr, rrrrr*, hoh *Robin, rr, rrrrrrr*, you don't understand that Gibberish, do you? Now I think on 't, over all the fields, where they piss, Corn grows as fast as if the Lord had piss'd there; they need neither be till'd, nor dung'd. Besides, Man, your Chymists extract the best Saltpeter in the World out of their Urin: nay, with their very Dung (with reverence be it spoken) the Doctors in our
10 Country make Pills that cure seventy eight kinds of Diseases; the least of which is the Evil of St. *Eutropius* of *Xaintes*, from which good Lord deliver us! Now what do you think on 't, Neighbour, my Friend? The truth is, they cost me money, that they do! Cost what they will, cry'd *Panurge*, trade with me for one of them, paying you well. Our friend, quoth the quack-like Sheep-man, do but mind the wonders of Nature that are found in those Animals, even in a member which one would think were of no use. Take me but these
20 horns, and bray them a little with an Iron-pestle, or with an Andiron, which you please, 'tis all one to me; then bury them where-ever you will, provided it be where the Sun may shine, and water them frequently; in a few months I'll engage you will have the best Asparagus in the World, not even excepting those of *Ravenna*. Now come and tell me whether the Horns of you other Knights of the Bulls Feather, have such a virtue and wonderful propriety?

Patience, said *Panurge*. I don't know whether you
30 be a Scholar or no, pursued *Dingdong*: I have seen a World of Scholars, I say great Scholars, that were cuckolds, I'll assure you. But hark you me, if you were a Scholar, you should know that in the most inferiour members of those Animals (which are the feet) there is a bone (which is the heel) the *Astragalus*, if you will have it so, wherewith, and with that of no other Creature breathing, except the *Indian Ass*, and the *Dorcadès* of *Libya*, they us'd in old times to play at the Royal game of Dice, whereat *Augustus* the Emperour
40 won above fifty thousand Crowns one Evening. Now

such Cuckolds as you will be hang'd ere you get half so much at it. *Patience*, said *Panurge*, but let us dispatch. And when, my Friend and Neighbour, continu'd the canting Sheep-seller, shall I have duely prais'd the inward Members, the Shoulders, the Legs, the Knuckles, the Neck, the Breast, the Liver, the Spleen, the Tripes, the Kidneys, the Bladder, where-with they make Foot-balls, the Ribs, which serve in *Pigmy-land* to make little Cross-bows to pelt the Cranes with Cherry-stones; the Head which with a little ¹⁰ Brimstone serves to make a miraculous decoction to loosen and ease the belly of costive Dogs. A Turd on't, said the Skipper to his preaching Passenger, what a fidle fadle have we here? There is too long a Lecture by half, sell him one if thou wilt; if thou won't, don't let the Man lose more time. I hate a gibble gabble and a rible ramble Talk, I am for a Man of Brevity. I will for your sake, reply'd the Holder-forth: but then he shall give me three Livers French Money for each, and pick and chuse. 'Tis a woundy Price, cry'd ²⁰ *Panurge*, in our Country I could have five, nay six for the Money; see that you do not overreach me, Master. You are not the first Man whom I have known, to have fallen, even sometime to the indangering, if not breaking of his own Neck, for endeavouring to rise all at once. A Murrain seize thee for a blockheaded Booby, cry'd the angry seller of Sheep; by the worthy vow of our Lady of *Charroux*: the worst in this Flock is four times better than those which the *Coraxians* in *Tuditan*³⁰ *ia*, a Country of *Spain*, us'd to sell for a Gold Talent each; and how much do'st thou think, thou Hybernian Fool, that a Talent of Gold was worth? Sweet Sir, you fall into a Passion I see, return'd *Panurge*: Well, hold, here is your Money. *Panurge* having paid his Money, chose him out of all the Flock a fine topping Ram, and as he was hawling it along crying out and bleating, all the rest hearing and bleating in Consort star'd, to see whither their brother-Ram should be carried. In the mean while the Drover was saying to his Shepherds, Ah! How well the Knave could chuse ⁴⁰

him out a Ram, the whoreson has Skill in Cattle; on my honest Word I reserv'd that very piece of Flesh for the Lord of *Cancale*, well knowing his disposition; for the good Man naturally is overjoy'd when he holds a good siz'd handsom shoulder of Mutton, instead of a left-handed racket in one hand, with a good sharp Carver in the other; got wot how he belabours himself then.

CHAP. VIII

*How PANURGE caus'd DINGDONG and his
Sheep to be drowned in the Sea.*

10 **O**N a Sudden, you would wonder how the thing was so soon done; for my Part I can't tell you, for I had not leisure to mind it; our friend *Panurge* without any further tittle tattle, throws you his Ram over board into the middle of the Sea bleating and making a sad noise. Upon this all the other Sheep in the Ship crying and bleating in the same tone, made all the hast they could to leap nimble into the Sea one after another, and great was the throng who should leap in first after their Leader. It was impossible to hinder them; for you know that it is in the Nature of
20 Sheep always to follow the first, wheresoever it goes; which makes *Aristotle lib. 9. de Hist. Animal.* mark them for the most silly and foolish Animals in the World. *Dingdong* at his wit's End, and stark staring Mad like a Man who saw his Sheep destroy and drown themselves before his Face, strove to hinder and keep them back with might and main, but all in vain; they all, one after t' other, frisk'd and jump'd into the Sea, and were lost: at last he laid hold on a huge sturdy one
30 by the fleece upon the deck of the Ship, hoping to keep it back, and so to save that and the rest; but the Ram was so strong that it proved too hard for him, and carried its Master into the Herring-Pond, in spite of his Teeth; where 'tis supposed he drank somewhat more than his Fill: So that he was drowned, in the

same manner, as one-eyed *Polyphemus's* Sheep carried out of the Den *Ulysses* and his Companions: The like happen'd to the Shepherds and all their gang, some laying hold on their beloved Tup, this by the horns, t'other by the Legs, a third by the Rump, and others by the fleece; till in fine they were all of them forc'd to Sea, and drowned like so many Rats. *Panurge* on the gunnel of the Ship with an Oar in his hand, not to help them, you may swear, but to keep them from swimming 'to the Ship, and saving themselves from ¹⁰ drowning, preach'd and canted to them all the while like any little Fryar *Maillard*, or another Fryar *John Burgess*, laying before them Rhetorical common places concerning the miseries of this Life, and the blessings and felicity of the next; assuring them that the Dead were much happier than the Living in this vale of misery, and promising to erect a stately Cenotaphe and Honorary Tomb to every one of them on the highest Summit of Mount *Cenis* at his return from *Lantern* land; wishing them nevertheless, in case they ²⁰ were not yet dispos'd to shake hands with this Life, and did not like their salt Liquor, they might have the good luck to meet with some kind Whale which might set them ashore safe and sound, on some bless'd Land of *Gotham* after a famous Example.

The Ship being clear'd of *Dingdong* and his Tups: Is there ever another sheepish Soul left lurking on board, cried *Panurge*? Where are those of *Toby Lamb*, and *Robin Ram*, that sleep whilst the rest are a feeding? Faith I can't tell my self. This was an old coaster's ³⁰ Trick: What think'st thou of it, Fryar *Jhon*, hah? Rarely perform'd, answer'd Fryar *Jhon*, only methinks that as formerly in *Wasecon* the Day of Battle, a double Pay was commonly promis'd the Soldiers for that Day; for if they overcame, there was enough to pay them; and if they lost, it would have been shameful for them to demand it, as the cowardly *Foresters* did after the Battle of *Cerizoles*: Likewise, my Friend, you ought not to have paid your Man, and the Mony had been sav'd. A Fart for the Money, said *Panurge*, have ⁴⁰

I not had above fifty thousand pounds worth of sport? Come now, let's begon, the Wind is fair, hark you me, my Friend *Jhon*, Never did Man do me a good Turn but I return'd or at least acknowledg'd it: No, I scorn to be ungrateful, I never was, nor ever will be: Never did Man do me an ill one without rueing the Day that he did it, either in this World or the next. I am not yet so much a fool neither. Thou damn'st thy self like any old Devill, quoth Fryar *Jhon*. It is written
 10 *Mihi vindictum*, &c. matter of breviary, Mark ye me; that's holy stuff.

CHAP. IX

How PANTAGRUEL Arrived at the Island of ENNASIN, and of the strange ways of being akin in that Country.

WE had still the Wind at South South West, and had been a whole day without making Land. On the third day at the Flyes up-rising, which, you know, is some two or three hours after the *Sun's*, we got sight of a Triangular Island, very much like *Sicily* for its Form and Situation. It was called the Island of *Alliances*.

The People there are much like your Carrot-pated
 20 *Poitevins*, save only that all of them, Men, Women, and Children, have their Noses shap'd like an Ace of Clubs. For that reason the ancient Name of the Country was *Ennasin*. There were all akin, as the Mayor of the place told us, at least they boasted so.

You People of the other World, esteem it a wonderful thing, that, out of the Family of the *Fabii* at *Rome*, on a certain day, which was the 13th of *February*, at a certain Gate, which was the *Porta Carmentalis*, since nam'd *Scelerata*, formerly situated at the foot of the
 30 *Capitol*, between the *Tarpeian Rock* and the *Tyber*, March'd out against the *Veientes* of *Etruria*, three hundred and six Men bearing Arms, all related to each other, with five thousand other Soldiers every one

of them their Vassals, who were all slain near the River *Cremera*, that comes out of the Lake of *Beccano*. Now from this same Country of *Ennasin* in case of need, above three hundred thousand all Relations, and of one Family, might March out.

Their degrees of Consanguinity and Alliance are very strange, for being thus akin and allied to one another, we found that none was either Father or Mother, Brother or Sister, Uncle or Aunt, Nephew or Neece, Son-in-Law or Daughter-in-Law, God-Father ¹⁰ or God-Mother to the other, unless truly, a tall flat-nos'd old fellow, who, as I perceiv'd, call'd a little shitten ars'd Girl of three or four years old, Father, and the Child call'd him Daughter.

Their distinction of degrees of Kindred was thus, a Man us'd to call a Woman my *Lean Bit*; the Woman call'd him my *Porpus*. Those, said Fryar *Jhon*, must needs stink damnably of Fish, when they have rub'd their Bacon one with t' other. One smiling on a young bucksom Baggage, said, good morrow dear *Curry-* ²⁰ *Comb*: she to return him his Civility, said, The like to you my *Steed*. Hah! Hah! Hah! said *Panurge*, that's pretty well i' faith, for indeed it stands her in good stead to Curry-comb this *Steed*. Another greeted his Buttock with a farewell, my *Case*: she reply'd, Adieu *Trial*. By St. *Winifred's* Placket, cry'd *Gymnast*, this Case has been often try'd. Another ask'd a she Friend of his, How is't, *Hatchet*? she answer'd him, at your service, dear *Helve*. Odds Belly, saith *Carpalin*, this Helve and this Hatchet are well match'd. As we went ³⁰ on, I saw one who, calling his she Relation, styl'd her my *Crum*, and she call'd him my *Crust*.

Quoth one to a brisk, plump, juicy Female, I am glad to see you, dear *Tap*: so am I to find you so merry, sweet *Spiggot*, reply'd she. One call'd a wench his *Shovel*, she call'd him her *Peal*. One nam'd his, my *Slipper*, and she him, my *Foot*. Another my *Boot*, she my *Shasoon*.

In the same degree of Kindred, one call'd his, my *Butter*, she call'd him, my *Eggs*; and they were akin ⁴⁰

just like a Dish of Butter'd Eggs. I heard one call his, my *Tripe*, and she him, my *Faggot*. Now I could not for the Heart's Blood of me pick out or discover what Parentage, Alliance, Affinity, or Consanguinity was between them, with reference to our Custom, only they told us, that she was Faggot's Tripe: [*Tripe de Faggot* means the smallest sticks in a Faggot.] Another Complementing his Convenient, said, yours, my *Shell*; she reply'd, I was yours before, sweet *Oyster*: I reckon, 10 said *Carpalin*, she hath gutted his Oyster. Another long-shank'd ugly Rogue, mounted upon a pair of high-heel'd Wooden Slippers, meeting a strapping, fusty squobb'd Dowdy, says to her, how'st my *Top*? she was short upon him, and arrogantly reply'd, never the better for you, my *Whip*. By St. *Anthony's Hog*, said *Xenomanes*, I believe so, for how can this Whip be sufficient to lash this Top?

A College-Professor well provided with Cod, and poudered and prink'd up, having a while discoursed 20 with a great Lady, taking his leave, with these words, Thank you *Sweet Meat*; she cry'd, there needs no thanks, *Sower Sauce*. Saith *Pantagruel*, this is not altogether incongruous, for sweet Meat must have sower Sawce. A Wooden Loggerhead said to a young Wench, 'Tis long since I saw you *Bag*, all the better, cry'd she, *Pipe*. Set 'em together, said *Panurge*, then blow in their Arses, 'twill be a Bag-pipe. We saw after that a diminutive hump-back'd Gallant, pretty near us, taking leave of a she relation of his, thus, Fare thee 30 well, Friend *Hole*; she repartee'd, save thee, Friend *Peg*. Quoth Fryar *Jhon*, what could they say more, were he all Peg and she all Hole: But now would I give something to know if every Crany of the Hole can be stopp'd up with that same Peg.

A Baudy Batchelor talking with an old Trout, was saying, Remember it, *Rusty Gun*. I won't fail, said she, *Scourer*. Do you reckon these two to be akin, said *Pantagruel* to the Mayor? I rather take them to be Foes; in our Country a Woman would take this as a 40 mortal affront. Good People of t' other World, reply'd

the Mayor, you have few such and so near Relations as this Gun and Scowerer are to one another; for they both came out of one Shop. What, was the Shop their Mother, quoth *Panurge*? What Mother, said the Mayor, does the Man mean? That must be some of your Worlds Affinity; we have here neither Father nor Mother: Your little paultry fellows that live on t'other side the Water, poor Rogues, Booted with Wisps of Hay, may indeed have such, but we scorn it. The good *Pantagruel* stood gazing and listning, but at these 10 words he had like to have lost all Patience; *ὡς καὶ τὴν ὁ ἐμπνευστής* Π. Μ.

Having very exactly viewed the Situation of the Island, and the way of living of the *Ennased* Nation, we went to take a Cup of the Creature at a Tavern where there happen'd to be a Wedding after the manner of the Country; bating that shocking Custom, there was special good Chear.

While we were there, a pleasant Match was struck up betwixt a Female call'd *Pear* (a tight thing as we 20 thought, but by some who knew better things, said to be quaggy and flabby) and a young soft Male, call'd *Cheese*, somewhat sandy. In our Country indeed we say, *Il ne fut onc tel marriage, qu'est de la Poire et du Fromage*, There's no Match like that made between the Pear and the Cheese; and in many other Places good store of such Bargains have been driven. Besides, when the women are at their last Prayers, 'tis to this day a noted saying, *That after Cheese comes nothing.* 30

In another Room I saw them marrying an old greasy Boot to a young pliable Buskin. *Pantagruel* was told, that young Buskin took old Boot to have and to hold, because she was of special Leather, in good case and wax'd, sear'd, liquor'd, and greas'd to the purpose, even tho' it had been for the Fisherman that went to Bed with his Boots on. In another Room below I saw a young Brogue taking a young Slipper for better for worse: Which, they told us, was neither for the sake of her Piety, Parts, or Person, but for the 40

fourth comprehensive P, Portion; the Spankers, Spur-royals, Rose-Nobles, and other Coriander Seed with which she was quilted all over.

CHAP. X

How PANTAGRUEL went ashoar at the Island of CHELY, where he saw King St. PANIGON.

WE sail'd right before the Wind which we had at West, leaving those odd *Alliancers* with their Ace of Clubs Snouts, and having taken height by the Sun, stood in for *Chely*, a large, Fruitful, Wealthy, and well Peopled Island. King St. *Panigon* first of the Name Reign'd there, and attended by the Princes his Sons, and the Nobles of his Court, came as far as the Port to receive *Pantagruel*, and conducted him to his Palace, near the Gate of which, the Queen attended by the Princesses her Daughters and the Court Ladies, received us. *Panigon* directed her and all her Retinue to salute *Pantagruel* and his Men with a Kiss; for such was the Civil Custom of the Country; and they were all fairly buss'd accordingly, except Fryar *Jhon*, who stept aside and sneak'd off among the King's Officers. *Panigon* us'd all the entreaties imaginable, to persuade *Pantagruel* to tarry there that day and the next, but he would needs be gone, and excus'd himself upon the opportunity of Wind and Weather, which being oftener desir'd than enjoy'd, ought not to be neglected when it comes. *Panigon* having heard these reasons, let us go, but first made us take off some five and twenty or thirty Bumpers each.

Pantagruel returning to the Port, miss'd Fryar *Jhon*, and ask'd why he was not with the rest of the Company? *Panurge* could not tell how to excuse him, and would have gone back to the Palace to call him, when Fryar *Jhon* overtook them, and merrily cry'd, Long live the noble *Panigon*; as I love my Belly, he minds good Eating, and keeps a noble House, and a dainty Kitchen; I have been there, Boys, every thing goes

about by dozens, I was in good hopes to have stufed my Puddings there like a Monk! What! always in a Kitchen, Friend? (said *Pantagruel*) By the Belly of St. *Crampepon*, quoth the Fryar, I understand the Customs and Ceremonies which are us'd there, much better than all the formal Stuff, antick Postures, and nonsensical Fidle-sadle that must be us'd with those Women, *magni, magna, Shuttencumshila*, Cringes, Grimaces, Scrapes, Bowes, and Congées; double Honours this way, tripple Salutes that way, the Embrace, the 10 Grasp, the Squeeze, the Hug, the Leer, the Smack, *baso las manos de vostra merce, de vostra Maesta*. You are most *tarabin, tarabas, Stront*, that's downright Dutch, why all this ado? I don't say but a Man might be for a bit by the by and away, to be doing as well as his Neighbours; but this little nasty Cringing and Curtis-ing made me as mad as any *March Devil*. You talk of kissing Ladies; by the Worthy and Sacred Frock I wear, I seldom venture upon 't, lest I be serv'd as was the Lord of *Guyerecharois*. What was it, said *Pantagruel*, 20 I know him; he is one of the best Friends I have?

He was invited to a Sumptuous Feast, said Fryar *Jhon*, by a Relation and Neighbour of his, together with all the Gentlemen and Ladies in the Neighbourhood. Now some of the latter, expecting his coming, drest the Pages in Womens Cloths, and *finisied* them like any Babies, then order'd them to meet my Lord at his coming, near the Draw-bridge; so the *Complementing Monsieur* came, and there kiss'd the Petticoated Lads with great formality. At last the Ladies 30 who minded Passages in the Gallery, burst out with Laughing, and made signs to the Pages to take off their dress; which the good Lord having observed, the Devil a bit he durst make up to the true Ladies to kiss them, but said, That since they had disguis'd the Pages, by his Great Grandfather's Helmet, these were certainly the very Foot-men and Grooms still more cunningly disguis'd. Ods Fish, *Da jurandi*, why do not we rather remove our humanities into some good warm Kitchen of God, that noble Laboratory? and there 40

admire the turning of the Spits, the harmonious rattling of the Jacks and Fenders, criticise on the Position of the Lard, the temperature of the Potages, the preparation for the *Dessert*, and the order of the Wine Service? *Beati Immaculati in via*, matter of Breviary, my Masters.

CHAP. XI

Why MONKS love to be in Kitchens.

THIS, said *Epistemon*, is spoke like a true *Monk* I mean like a right *Monking Monk*, not a *bemonk'd* monastical *Monkling*. Truly you put me in mind of
 10 some passages that happen'd at *Florence* some twenty Years ago in a Company of studious Travellers, fond of visiting the Learned, and seeing the Antiquities of *Italy*, among whom I was. As we view'd the situation and beauty of *Florence*, the structure of the Dome, the Magnificence of the Churches, and Palaces, We strove to outdo one another in giving them their due; when a certain *Monk* of *Amiens*, *Bernard Lardon* by name, quite angry, scandaliz'd, and out of all Patience, told us: I don't know what the Devill you can find in this
 20 same Town, that's so much to be cry'd up; For my Part, I have look'd and por'd and star'd as well as the best of you, I think my Eye sight's as clear as another body's, and what can one see after all? There are fine Houses indeed, and that's all. But the Cage does not feed the Birds: God and *Monsieur St. Bernard* our good Patron be with us, in all this same Town I have not seen one poor Lane of roasting Cooks, and yet I have not a little look'd about, and sought for so necessary a part of a Commonwealth; Ay, and I dare assure you
 30 that I have pry'd up and down with the exactness of an Informer; as ready to number both to the right and left how many and on what side we might find most roasting Cooks, as a Spy would be to reckon the Bastions of a Town: Now at *Amiens*, in four, nay five times less ground than we have trod in our contemplations, I could have shown you above fourteen

Streets of roasting Cooks, most ancient, Savoury, and Aromatic. I can't imagin what kind of pleasure you can have taken in gazing on the *Lyons* and *Africans* (so methinks you call their Tigers) near the *Belfrey*, or in ogling the *Porcupines* and *Estridges* in the Lord *Philip Strozzi's* Palace. Faith and Troth, I had rather see a good fat Goose at the Spit. This Porphyry, those Marbles are fine; I say nothing to the contrary, but our Cheesecakes at *Amiens* are far better in my mind; These antient Statues are well made; I am willing to believe it; but by St. *Ferreol* of *Abbeville*, we have young Wenches in our Country which please me better a thousand times.

What is the reason, ask'd Fryar *Jhon*, that *Monks* are always to be found in Kitchens; and Kings, Emperours and Popes are never there? Is there not, said *Rhizolome*, some latent Vertue and specific propriety hid in the Kettles, and Pans, which, as the Loadstone attracts Iron, draws the *Monks* there, and cannot attract Emperors, Popes, or Kings? or is it a natural induction and inclination fix'd in the frocks and cowls which of it self leads and forceth those good Religious Men into Kitchens, whether they will or no? He would speak of forms following matter, as *Averroës* names them, answer'd *Epistemon*: Right, said Fryar *Jhon*.

I'll not offer to solve this problem, said *Pantagruel*; for it is somewhat ticklish, and you can hardly handle it without coming off scurvily; but I'll tell you what I have heard.

30

Antigonus King of *Macedon* one day coming into one of the Tents, where his Cooks use to dress his Meat, and finding there *Poet Antagoras* frying a Conger, and holding the pan himself, merrily ask'd him, Pray, Mr. *Poet*, was *Homer* frying Congers when he writ the Deeds of *Agamemnon*? *Antagoras* readily answer'd; But do you think, Sir, that when *Agamemnon* did them, he made it his business to know if any in his Camp were frying Congers? The King thought it an Indecency that a *Poet* shou'd be thus a frying in a Kitchen; and the

40

Poet let the King know that it was a more indecent thing for a King to be found in such a place: I'll clap another story upon the Neck of this, quoth *Panurge*, and will tell you what *Briton Villandray* answer'd one day to the Duke of *Guise*.

They were saying that at a certain Battle of King *Francis* against *Charles* the Fifth, *Briton* arm'd *Capape* to the Teeth, and mounted like *St. George*; yet sneack'd off, and play'd least in sight during the Ingagement.
 10 Blood and Oons, answer'd *Briton*, I was there and can prove it easily; nay, even where you, my Lord, dar'd not have been. The Duke began to resent this as too rash and sawcy; But *Briton* easily appeas'd him, and set them all a laughing. I gad, my Lord, quoth he, I kept out of harm's way; I was all the while with your Page *Jack*, sculking in a certain place where you had not dar'd hide your head as I did. Thus discoursing they got to their Ships, and left the *Island* of *Chely*.

CHAP. XII

How PANTAGRUEL pass'd by the Land of PETTIFOGGING, and of the strange way of living among the CATCHPOLES.

20 **S**Teering our Course forwards the next Day we pass'd by *Pettifogging*, a Country all blurr'd and blotted, so that I could hardly tell what to make on 't. There we saw some *Pettifoggers* and *Catchpoles*, Rogues that will hang their Father for a Groat. They neither invited us to eat or drink, but with a multiplyed train of scrapes and cringes, said they were all at our service, for the *Legem pone*.

One of our *Droggermen* related to *Pantagruel* their strange way of living, diametrically oppos'd to that of
 30 our modern *Romans*: for at *Rome* a world of Folks get an honest livelyhood by Poysoning, Drubbing, Lam-basting, Stabbing and Murthering; but the *Catchpoles* earn theirs by being Thrash'd, so that if they were long

without a tight Lambasting, the poor Dogs with their Wives and Children would be starv'd. This is just, quoth *Panurge*, like those who, as *Galen* tells us, cannot erect the Cavernous nerve towards the Equinoctial Circle, unless they are soundly flogg'd. By St. *Patrick's* Slipper, who ever should jirk me so, would soon instead of setting me right, throw me off the Saddle, in the Devil's Name.

The way is this, said the Interpreter, when a *Monk*, Levite, close fist'd Usurer or Lawyer owes a grudge ¹⁰ to some neighboring Gentleman, he sends to him one of those *Catchpoles* or *Apparitors*, who nabs, or at least cites him, serves a Writ or Warrant upon him; thumps, abuses and affronts him impudently by natural instinct, and according to his pious instructions; in so much that if the Gentleman hath but any guts in his Brains, and is not more stupid than a *Girin* Frog, he will find himself oblig'd either to apply a Faggot-stick or his sword to the Rascal's Jobbornol, give him the gentle lash, or make him cut a caper out at the Window by ²⁰ way of Correction. This done, *Catchpole* is rich for four Months at least, as if *Bastinadoes* were his real harvest; for the *Monk*, Levite, Usurer or Lawyer will reward him roundly, and my Gentleman must pay him such swindging damages, that his acres may bleed for 't, and he be in danger of miserably rotting within a stone Doublet, as if he had struck the King.

Quoth *Panurge*, I know an excellent remedy against this; us'd by the Lord of *Basché*; what is it? said *Pantagruel*. The Lord of *Basché*, said *Panurge*, was a ³⁰ brave honest noble-spirited Gentleman, who at his return from the long war in which the Duke of *Ferrara*, with the help of the *French*, bravely defended himself against the fury of Pope *Julius* II. was every Day cited, warn'd and prosecuted at the Suit and for the Sport and Fancy of the fat Prior of St. *Louant*.

One Morning as he was at breakfast with some of his Domestics (for he lov'd to be sometimes among them) he sent for one *Loir* his Baker and his Spouse, and for one *Oudart* the Vicar of his Parish, who was ⁴⁰

also his Butler, as the Custom was then in *France*; then said to them before his Gentleman and other Servants: You all see how I am daily plagu'd with these rascally *Catchpoles*, truly if you do not lend me your helping hand, I am finally resolv'd to leave the Country, and go fight for the *Sultan*, or the Devill, rather than be thus eternally tees'd. Therefore to be rid of their damn'd Visits, hereafter, when any of them come here, be ready you Baker and your Wife, to make your
10 personal appearance in my great Hall in your wedding Cloaths, as if you were going to be affianc'd; here take these Ducats, which I give you to keep you in a fitting Garb. As for you, Sir *Oudart*, be sure you make your personal appearance there in your fine Surplice and Stole, not forgetting your Holy Water, as if you were to wed them. Be you there also, *Trudon*, said he to his Drummer, with your Pipe and Taber. The form of Matrimony must be read, and the Bride kiss'd, then
20 all of you, as the Witnesses use to do in this Country, shall give one another the remembrance of the Wedding, (which you know is to be a blow with your Fist, bidding the Partie struck remember the Nuptials by that token) this will but make you have the better Stomach to your Supper: but when you come to the Catchpole's turn, thrash him thrice and threefold, as you would a Sheaf of green Corn, don't spare him, maul him, drub him, lambast him, swinge him off, I pray you. Here, take these Steel Gantlets, covered with Kid, Head, Back, Belly, and Sides, give him
30 blows innumerable; he that gives him most, shall be my best Friend. Fear not to be call'd to an account about it, I'll stand by you; for the blows must seem to be given in jest, as it is Customary among us at all Weddings.

Ay, but how shall we know the Catchpole, said the Man of God, all sorts of People daily resort to this Castle? I have taken care of that, reply'd the Lord. When some fellow either on foot or on a scurvy Jade, with a large broad Silver Ring on his Thumb comes to
40 the door, he is certainly a Catchpole: the Porter having

civilly let him in, shall ring the Bell, then be all ready, and come into the Hall, to act the Tragi-Comedy, whose Plot I have now laid for you.

That numerical day, as Chance would have it, came an old fat ruddy Catchpole; having knock'd at the Gate, and then piss'd, as most Men will do, the Porter soon found him out, by his large greasie Spatterdashes, his Jaded hollow flank'd Mare, his Bag full of Writs and Informations dangling at his Girdle, but above all, by the large Silver hoop on his left Thumb. 10

The Porter was civil to him, admitted him in kindly, and rung the Bell briskly. As soon as the Baker and his Wife heard it, they clapp'd on their best Clothes, and made their personal appearance in the Hall, keeping their Gravities like a new made Judge. The *Domine* put on his Surplice and Stole, and as he came out of his Office, met the Catchpole, had him in there, and made him suck his Face a good while, while the Gantlets were drawing on all hands, and then told him, you are come just in Pudding time, my Lord is 20 in his right Cue; we shall feast like Kings anon, here's to be swindging doings, we have a Wedding in the House, here, drink and cheer up, pull away.

While these two were at it hand to fist, *Basché*, seeing all his People in the Hall in their proper Equipage, sends for the Vicar. *Oudart* comes with the Holy Water Pot, follow'd by the Catchpole, who as he came into the Hall, did not forget to make good store of aukward Cringes, and then serv'd *Basché* with a Writ. *Basché* gave him *Grimace* for *Grimace*, slipp'd an Angel into his 30 Mutton Fist, and pray'd him to asist at the Contract and Ceremony. Which he did. When it was ended, Thumps and Fisticuffs began to fly about among the Assistants; but when it came to the Catchpole's turn, they all lay'd on him so unmercifully with their Gantlets, that they at last settled him, all stunn'd, and batter'd, bruis'd and mortify'd, with one of his Eyes black and blue, eight Ribs bruis'd, his Brisket sunk in, his *Omoplates* in four quarters, his under Jaw-bone in three pieces, and all this in jest and no harm done. 40

God wot how the *Levite* belabour'd him, hiding within the long Sleeve of his Canonical Shirt, his huge Steel Gantlet lin'd with Ermin, for he was a strong built *Ball*, and an old Dog at Fisticuffs. The Catchpole, all of a bloody Tyger-like hue, with much ado, crawl'd home to *l'Isle Bouchart*, well pleas'd and edify'd however with *Basché's* kind reception, and with the help of the good Surgeons of the place, liv'd as long as you'd have him. From that time to this not a word
 10 of the business; the memory of it was lost with the sound of the Bells that rung for Joy at his Funeral.

CHAP. XIII

How, like Master FRANCIS VILLON, the Lord of BASCHÉ commended his Servants.

THE Catchpole being pack'd off on blind Sorrel (so he call'd his one Ey'd Mare) *Basché* sent for his Lady, her Women and all his Servants into the Arbour of his Garden; had Wine brought, attended by good store of Pasties, Hams, Fruit, and other Table-Ammunition for a Nuncion, drank with them joyfully, and then told them this Story.

Master *Francis Villon*, in his old Age, retir'd to St.
 20 *Maixent* in *Poitou*, under the Patronage of a good honest Abbot of the place. There to make sport for the Mob, he undertook to get the *Passion* acted after the way and in the Dialect of the Country. The parts being distributed, the Play having been rehears'd, and the Stage prepar'd, he told the Mayor and Aldermen, that the Mystery might be ready after *Niort* Fair, and that there only wanted Properties and necessities,
 . but chiefly Clothes fit for the parts; so the Mayor and his Brethren took care to get them.

30 *Villon*, to dress an old Clownish Father Grey Beard, who was to represent God the *Father*, begg'd of Fryar *Stephen Tickletoby*, Sacristan to the *Franciscan* Fryars of the place, to lend him a Cope and a Stole. *Tickletoby* refus'd him, alledging that by their Provincial Statutes,

it was rigorously forbidden to give or lend any thing to Players. *Villon* reply'd, That the Statute reached no farther than Farces, Drolls, Anticks, loose and dissolute Games, and that he ask'd no more than what he had been allow'd at *Brussels* and other Places. *Tickletoby*, notwithstanding, peremptorily bid him provide himself elsewhere if he would, and not to hope for any thing out of his Monastical Wardrobe. *Villon* gave an account of this to the Players, as of a most abominable action; adding, that God would shortly revenge himself, and make an example of *Tickletoby*. 10

The *Saturday* following he had notice given him, that *Tickletoby* upon the Filly of the Convent (so they call a young Mare that was never leap'd yet) was gone a Mumping to St. *Ligarius*, and would be back about two in the afternoon. Knowing this, he made a Cavalcade of his Devils of the *Passion* through the Town. They were all rigg'd with Wolves, Calves, and Rams Skins, lac'd and trimm'd with Sheeps Heads, Bulls Feathers, and large Kitchin Tenter-Hooks, girt with 20 broad Leathern Girdles, whereat hang'd dangling huge Cow Bells and Horse Bells, which made a horrid din. Some held in their Claws black Sticks full of Squibs and Crackers, others had long lighted pieces of wood, upon which at the corner of every street they flung whole handfuls of Rosin dust, that made a terrible fire and smoak: having thus led them about, to the great diversion of the Mob, and the dreadful fear of little Children, he finally carried them to an entertainment at a Summer-House without the Gate 30 that leads to St. *Ligarius*.

As they came near the place, he spy'd *Tickletoby* afar off, coming home from Mumping, and told them in Maceronic Verse,

*Hic est Mumpator natus de gente Cucowli,
Qui solet antiquo scrappas portare bisacco¹.*

A Plague on his Fryarship (said the Devils then) the lowsy Beggar would not lend a poor Cope to the

¹ A Monk's double Pouch.

Fatherly Father, let us fright him. Well said, cry'd *Villon*; but let us hide our selves till he comes by, and then charge home briskly with your Squibs and burning Sticks. *Tickletoby* being come to the place, they all rush'd on a sudden into the Road to meet him, and in a frightful manner threw fire from all sides upon him and his Filly Foal, ringing and tingling their Bells, and howling like so many real Devils, hho, hho, hho, hho, brrou, rrou, rrourrs, rrrourrs, hoo, hou, hou, hho, hho, hhoi, Fryar *Stephen*, don't we play the Devils rarely? The Filly was soon scar'd out of her seven Senses, and began to start, to funk it, to squirt it, to trot it, to fart it, to bound it, to gallop it, to kick it, to spurn it, to calcitrate it, to winse it, to frisk it, to leap it, to curvet it, with double Jirks, and bum-motions; in so much that she threw down *Tickletoby*, tho' he held fast by the Tree of the Pack-Saddle with might and main: now his Traps and Stirrups were of Cord, and on the right side, his Sandal was so entangled and twisted, that he could not for the Hearts blood of him get out his foot. Thus he was dragg'd about by the Filly through the Road, scratching his bare Breech all the way, she still multiplying her kicks against him and straying for fear, over Hedge and Ditch; in so much that she trepann'd his thick Skull so, that his Cockle Brains were dash'd out near the *Osanna* or *High Cross*. Then his Arms fell to pieces, one this way and t'other that way, and even so were his Legs serv'd at the same time: Then she made a bloody havock with his Puddings, and being got to the Convent, brought back only his right Foot and twisted Sandal, leaving them to guess what was become of the rest.

Villon seeing that things had succeeded as he intended, said to his Devils, you will Act rarely, Gentlemen Devils, you will Act rarely; I dare engage you'll top your Parts. I defie the Devils of *Saumur*, *Douay*, *Montmorillon*, *Langez*, *St. Espain*, *Angers*; nay, by Gad, even those of *Poictiers*, for all their bragging and vapouring, to match you.

Likewise, Friends, said *Basché*, I foresee, that hereafter you will act rarely this Tragical Farce, since the very first time you have so skilfully hamper'd, be-thwack'd, belamm'd, and hebump'd the Catchpole. From this day I double your Wages. As for you, my Dear (said he to his Lady) make your Gratifications as you please; you are my Treasurer, you know. For my part, first and foremost, I drink to you all. Come on, box it about, 'tis good and cool. In the second place, you, Mr. Steward, take this Silver Bason, I ¹⁰ give it you freely. Then, you, my Gentleman of the Horse, take these two Silver gilt Cups, and let not the Pages be Horse-whip'd these three Months. My Dear, let them have my best white Plumes of Feathers with the Gold Buckles to them. Sir *Oudart*, this Silver Flaggon falls to your share: this other I give to the Cooks. To the *Valets de Chambre*, I give this Silver Basket; to the Grooms this Silver gilt Boat; to the Porter these two Plates: to the Hostlers these ten Porringers. *Trudon*, take you these Silver Spoons and ²⁰ this Sugar-Box. You Footmen, take this large Salt. Serve me well, and I'll remember you. For on the word of a Gentleman, I had rather bear in War one hundred blows on my Helmet in the Service of my Country, than be once cited by these Knavish Catchpoles, meerly to humour this same gorbelly'd Prior.

CHAP. XIV

*A further Account of Catchpoles who were
drub'd at BASCHÉ's House.*

FOUR days after, another young long-shank'd raw-bon'd Catchpole coming to serve *Basché* with a Writ at the fat Prior's request, was no sooner at the Gate, but the Porter smelt him out, and rung the Bell; ³⁰ at whose second pull, all the Family understood the Mystery. *Loire* was kneading his Dough, his Wife was sifting Meal; *Oudart* was toping in his Office; the Gentlemen were playing at Tennis; the Lord *Basché*

at In and Out with my Lady; the Waitingmen and Gentlewomen at Push-Pin; the Officers at Lanterlue, and the Pages at Hot-cockles, giving one another smart bangs. There were all immediately inform'd that a Catchpole was Hous'd.

Upon this, *Oudart* put on his Sacerdotal, and *Loire* and his Wife their Nuptial Badges. *Trudon* Pip'd it, and then Taber'd it like mad, all made haste to get ready, not forgetting the Gantlets. *Basché* went into
10 the outward Yard; there the Catchpole meeting him, fell on his Marrowbones; beg'd of him not to take it ill, if he serv'd him with a Writ at the Suit of the fat Prior; and in a pathetic Speech, let him know that he was a publick person, a Servant to the Monking Tribe, Apparitor to the *Abbatial* Mytre, ready to do as much for him, nay, for the least of his Servants, whensoever he would employ and use him.

Nay, truly, said the Lord, you shall not serve your Writ till you have tasted some of my good *Quinquenays*
20 Wine and been a Witness to a Wedding which we are to have this very minute. Let him drink and refresh himself, added he, turning towards the *Levitical* Butler, and then bring him into the Hall. After which, Catchpole well stuffed and moisten'd, came with *Oudart* to the place where all the Actors in the Farce stood ready to begin. The sight of their Game set them a laughing, and the Messenger of Mischief grinn'd also for Company's sake. Then the Mysterious words were mutter'd to and by the Couple, their Hands join'd, the Bride
30 buss'd, and all besprinkled with Holy Water. While they were bringing Wine and Kickshaws, Thumps began to trot about by dozens. The Catchpole gave the *Levite* several blows. *Oudart* who had his Gantlet hid under his Canonical Shirt, draws it on like a Mittin, and then with his clench'd Fist, souce he fell on the Catchpole, and maul'd him like a Devil; the junior Gantlets dropt on him likewise like so many battering Rams. Remember the Wedding by this, by that, by these blows, said they. In short they
40 stroak'd him so to the purpose that he piss'd Blood

out at Mouth, Nose, Ears, and Eyes, and was bruis'd, sore, batter'd, bebump'd, and crippled at the Back, Neck, Breast, Arms, and soforth. Never did the Batchelors at *Avignon* in Carnival time play more melodiously at *Raphe*, than was then play'd on the Catchpole's Microcosm: at last down he fell.

They threw a great deal of Wine on his Snout, ty'd round the Sleeve of his Doublet a fine yellow and green Favour, and got him upon his snotty Beast, and God knows how he got to *l'Isle Bouchart*, where I cannot truly tell you whether he was dress'd and look'd after or no, both by his Spouse and the able Doctors of the Country, for the thing never came to my Ears.

The next day they had a third part to the same Tune, because it did not appear by the lean Catchpole's Bag, that he had serv'd his Writ. So the fat Prior sent a new Catchpole at the head of a brace of Bums for his *Guard du Corps* to Summon my Lord. The Porter ringing the Bell, the whole Family was overjoy'd, knowing that it was another Rogue. *Basché* was at Dinner with his Lady and the Gentlemen, so he sent for the Catchpole, made him sit by him, and the Bums by the Women, and made them eat till their Bellies crack'd with their Breeches unbutton'd. The Fruit being serv'd, the Catchpole arose from Table, and before the Bums cited *Basché*, *Basché* kindly ask'd him for a Copy of the Warrant, which the other had got ready: he then takes Witness and a Copy of the Summons. To the Catchpole and his Bums he order'd four Ducats for Civility Money. In the mean time all were withdrawn for the Farce. So *Trudon* gave the Alarm with his Tabor. *Basché* desir'd the Catchpole to stay and see one of his Servants married, and witness the Contract of Marriage, paying him his Fee. The Catchpole slap dash was ready, took out his Ink-horn, got Paper immediately, and his Bums by him.

Then *Loire* came into the Hall at one door, and his Wife with the Gentlewomen at another in Nuptial Accoutrements. *Oudart*, in *Pontificalibus* takes them

both by the hands, asketh them their will; giveth them the Matrimonial Blessing, and was very Liberal of Holy Water. The Contract Written, Sign'd, and Register'd, on one side was brought Wine and Comfits; on the other, White and Orange-tauny-colour'd Favours were distributed; on another, Gantlets privately handed about.

CHAP. XV

How the Ancient Custom at Nuptials is renewed by the Catchpole.

THE Catchpole having made shift to get down a swindling Streaker of Briton Wine, said to *Basché*,
10 Pray, Sir, what do you mean? You do not give one another the Memento of the Wedding. By St. *Joseph's* Wooden Shoe all good Customs are forgot. We find the Form, but the Hare's scamper'd; and the Nest, but the Birds are flown. There are no true Friends now-a-days. You see how in several Churches the Ancient Laudable Custom of Tippling on account of the blessed St. *O. O.* at *Christmass* is come to nothing. The World is in its Dotage, and Dooms-day is certainly coming all so fast. Now come on; The Wedding, the
20 Wedding, the Wedding, remember it by this. This he said, striking *Basché* and his Lady, then her Women and the *Levite*. Then the Tabor beat a point of War, and the Gantlets began to do their Duty, insomuch that the Catchpole had his Crown crack'd in no less than nine places. One of the Bums had his right Arm put out of joint, and the other his upper Jaw-bone or Mandibule dislocated; so that it hid half his Chin, with a denudation of the *Uvula* and sad loss of the Molar, Masticatory and Canine Teeth. Then the
30 Tabor beat a Retreat; the Gantlets were carefully hid in a trice, and sweet Meats afresh distributed to renew the Mirth of the Company. So they all drank to one another, and especially to the Catchpole and his Bums. But *Oudart* Curs'd and Damn'd the Wedding to the

pit of Hell, complaining that one of the Bums had utterly disincornifistibulated his nether Shoulder blade. Nevertheless he scorn'd to be thought a Flincher, and made shift to tope to him on the square.

The Jawless Bum shrug'd up his Shoulders, join'd his Hands, and by signs beg'd his Pardon; for speak he could not. The sham Bridegroom made his moan, That the crippled Bum had struck him such a horrid thump with his Shoulder-of-Mutton-Fist on the nether Elbow, that he was grown quite esperruquanchuzelu-¹⁰ belouzerireliced down to his very Heel, to the no small loss of Mistress Bride.

But what harm had poor I done (cry'd *Trudon* hiding his left Eye with his Kerchief, and shewing his Tabor crack'd on one side) they were not satisfied with thus poaching, black-and-bluing, and morrambouzevezen-gouzequoquemorgasacbaquevezinemaffreliding my poor Eyes, but they have also broke my harmless Drum. Drums indeed are commonly beaten at Weddings; (and 'tis fit they should) but Drummers are²⁰ well entertained, and never beaten. Now let *Belzebub* e'en take the Drum to make his Devilship a Night-Cap. Brother, said the lame Catchpole, never fret thy self, I will make thee a present of a fine, large, old Patent, which I have here in my Bag, to patch up thy Drum, and for Madam St. Ann's sake I pray thee forgive us. By 'r Lady of *River*, the blessed Dame, I meant no more harm than the Child unborn. One of the Querries who hopping and halting like a mumping Cripple, mimick'd the good limping Lord *de la*³⁰ *Roche Pasay*, directed his Discourse to the Bum with the pouting Jaw, and told him, What, Mr. *Manbound*, was it not enough thus to have morcrocastebezasteverestegrigeligoscopapopondrillated us all in our upper Members with your botch'd Mittens, but you must also apply such morderegripippiatabirofreluchamburelurecaquelurintimpaniments on our Shin-Bones with the hard tops and extremities of your cobbl'd Shoes? Do you call this Childrens play? By the *Mass* 'tis no Jest. The Bum wringing his Hands, seem'd to beg his⁴⁰

Pardon, muttering with his Tongue, mon, mon, mon, vrelon, von, von, like a Dumb Man. The Bride crying laught, and laughing cry'd, because the Catchpole was not satisfied with drubbing her without choice or distinction of Members, but had also rudely rous'd and tous'd her, pull'd off her Topping, and not having the Fear of her Husband before his Eyes, treacherously trepignemanpenillorifrizonoufresturfumbled-tumbled and squeez'd her lower parts. The Devil go
10 with it, said *Basché*, there was much need indeed that this same Master King (this was the Catchpole's Name) should thus break my Wife's Back: however I forgive him now; these are little Nuptial Caresses. But this I plainly perceive, that he cited me like an Angel, and drubb'd me like a Devil. He hath something in him of Fryar *Thumpwell*. Come, for all this I must drink to him, and to you likewise his trusty Esquires. But said his Lady, Why hath he been so very liberal of his manual kindness to me, without the least
20 provocation? I assure you, I by no means like it; but this I dare say for him, that he hath the hardest Knuckles that ever I felt on my Shoulders. The Steward held his left Arm in a Scarf, as if it had been rent and torn in twain: I think it was the Devil, said he, that mov'd me to assist at these Nuptials; shame on ill luck, I must needs be meddling, with a Pox, and now see what I have got by the Bargain, both my Arms are wretchedly engoulevezinemassdandbruis'd. Do you call this a Wedding? By St. *Briget's* Tooth, I had
30 rather be at that of a Tom T—d-Man; this is o' my word e'en just such another Feast as was that of the *Lapithes*, describ'd by the Philosopher of *Samosate*. One of the Bums had lost his Tongue. The two other, tho' they had more need to complain, made their excuse as well as they could, protesting that they had no ill design in this Dumbfounding; begging that for goodness sake they would forgive them; and so tho' they could hardly budge a foot, or wag along, away they crawl'd. About a Mile from *Basché's* Seat, the Catch-
40 pole found himself somewhat out of sorts. The Bums

got to *l'Isle Bouchart*, publickly saying, That since they were born, they had never seen an honest Gentleman than the Lord of *Basché*, or civiler People than his, and that they had never been at the like Wedding (which I verily believe) but that it was their own faults, if they had been tickled off, and toss'd about from Post to Pillar, since themselves had began the beating. So they liv'd I can't exactly tell you how many days after this. But from that time to this it was held for a certain truth, That *Basché's* Money was 10 more pestilential, mortal and pernicious to the Catchpoles and Bums, than were formerly the *Aurum Tholosanum*, and the *Sejan* Horse to those that possessed them. Ever since this, he lived quietly, and *Basché's* Wedding grew into a common Proverb.

CHAP. XVI

How Fryar JHON made tryal of the Nature of the Catchpoles.

THIS Story would seem pleasant enough, said *Pantagruel*, were we not to have always the fear of God before our Eyes. It had been better, said *Epistemon*, if those Gantlets had fallen upon the fat Prior: Since he took a pleasure in spending his Mony, partly to vex 20 *Basché*, partly to see those Catchpoles hang'd, good lusty thumps would have done well on his shav'd Crown, considering the horrid Concussions now-a-days among those puny Judges. What harm had done those poor Devils the Catchpoles. This puts me in mind, said *Pantagruel*, of an ancient Roman named *L. Neratius*; he was of Noble Blood, and for some time was rich; but had this Tyrannical Inclination, that whenever he went out of doors, he caus'd his Servants to fill their Pockets with Gold and Silver, and meeting 30 in the street your spruce Gallants and better sort of Beaux, without the least provocation, for his fancy he us'd to strike them hard on the Face with his Fist, and immediately after that, to appease them and

hinder them from complaining to the Magistrates, he would give them as much Money as satisfied them according to the Law of the twelve Tables. Thus he us'd to spend his Revenue, beating People for the price of his Money. By St. *Bennet's* Sacred Boot, quoth Fryar *Jhon*, I will know the truth of it presently.

This said, he went on shoar, put his hand in his Fob, and took out twenty Ducats, then said with a loud voice in the hearing of a shoal of the Nation of
10 Catchpoles, Who will earn twenty Ducats, for being beaten like the Devil? Io, Io, Io, said they all; you will cripple us for ever, Sir, that's most certain, but the Money is tempting. With this they were all thronging who should be first, to be thus pretiously beaten. Fryar *Jhon* singl'd him out of the whole knot of these Rogues in grain, a red Snout Catchpole, who upon his right Thumb wore a thick broad Silver Hoop, wherein was set a good large Toadstone. He had no sooner pick'd him out from the rest, but I
20 perceiv'd that they all mutter'd and grumbl'd, and I heard a young thin-jaw'd Catchpole, a notable Scholar, a pretty Fellow at his Pen, and, according to publick report, much cry'd up for his honesty at *Doctors Commons*, making his complaint, and muttering; because this same crimson Phyz carry'd away all the Practice, and that if there were but a score and a half of Bastinadoes to be got, he would certainly run away with eight and twenty of them. But all this was look'd upon to be nothing but meer Envy.

30 Fryar *Jhon* so unmercifully thrash'd, thump'd and belabour'd Red-Snout, Back and Belly, Sides, Legs and Arms, Head, Feet, and so forth, with the home and frequently repeated application of one of the best Members of a Faggot, that I took him to be a dead Man; then he gave him the twenty Ducats, which made the Dog get on his Legs, pleas'd like a little King, or two. The rest were saying to Fryar *Jhon*, Sir, Sir, Brother Devil, if it please you to do us the favour to beat some of us for less Money, we are all at your
40 Devilship's command, Bags, Papers, Pens and all.

Red-Snout cry'd out against them, saying with a loud voice, Body of me, you little Prigs, will you offer to take the Bread out of my Mouth? will you take my Bargain over my Head? Would you draw and inveigle from me my Clients and Customers? Take notice, I summon you before the Official this day se'night; I will Law and Claw you like any old Devil, that I will.—Then turning himself towards Fryar *Jhon*, with a smiling and joyful Look, he said to him, Reverend Father in the Devil, if you have found me a good Hide, and have a mind to divert your self once more, by beating your humble Servant, I will bate you half in half this time, rather than lose your Custom, do not spare me, I beseech you; I am all, and more than all yours, good Mr. Devil, Head, Lungs, Tripes, Guts and Garbage, and that at a Penniworth I'll assure you. Fryar *Jhon* ne'er heeded his proffers, but e'en left them. The other Catchpoles were making Addresses to *Panurge*, *Epistemon*, *Gymnast*, and others, entreating them charitably to bestow upon their Carcasses a small beating, for otherwise they were in danger of keeping a long Fast: but none of them had a Stomach to it. Sometime after, seeking fresh Water for the Ship's Company, we met a couple of old Female Catchpoles of the place, miserably howling and weeping in Consort. *Pantagruel* had kept on Board, and already had caus'd a Retreat to be sounded. Thinking they might be related to the Catchpole that was bastinado'd, We ask'd them the occasion of their grief. They reply'd, That they had too much cause to weep; for that very hour, from an exalted Triple Tree, two of the honestest Gentlemen in Catchpoleland had been made to cut a Caper on nothing. Cut a Caper on nothing? said *Gymnast*, my Pages use to cut Capers on the Ground; to cut a Caper on nothing should be hanging and choaking, or I am out. Ay, ay, said Fryar *Jhon*, you speak of it like St. *John de la Palisse*.

We ask'd them why they treated those worthy Persons with such a choaking Hempen Sallat? They told 40

us they had only borrow'd, *alias* stoln the Tools of the Mass, and hid them under the handle of the Parish. This is a very Allegorical way of speaking, said *Epistemon*.

CHAP. XVII

How PANTAGRUEL came to the Islands of TOHU and BOHU, and of the strange death of WIDENOSTRILS, the Swallower of Windmills.

THAT day *Pantagruel* came to the two Islands of *Tohu* and *Bohu*, where the Devill a bit we could find any thing to fry with: For, one *Widenostrils*, a huge Giant had swallowed every individual Pan, Skillet, Kettle, frying-Pan, dripping-Pan, and Brass and Iron Pot in
 10 the Land, for want of Windmills, which were his daily food. Whence it happen'd that somewhat before Day, about the hour of his digestion, the greedy Churle was taken very Ill, with a kind of a Surfeit or Crudity of stomach, occasion'd (as the Physicians said) by the weakness of the concocting faculty of his stomach, naturally dispos'd to digest whole Windmills at a gust; yet unable to consume perfectly the Pans and Skillets; though it had indeed pretty well digested the Kettles and Pots, as they said they knew by the *Hypostases* and
 20 *Encoresmes* of four Tubs of second-hand Drink, which he had evacuated at two different times that morning. They made use of diverse remedies according to art, to give him ease: But all would not do, the Distemper prevailed over the remedies, in so much that the famous *Widenostrils* dy'd that morning, of so strange a death, that I think you ought no longer to wonder at that of the Poet *Æschylus*'s. It had been foretold him by the Sooth-sayers, that he would dye on a certain Day, by the ruin of something that should fall on him;
 30 that fatal day being come in its Turn, he remov'd himself out of Town, far from all Houses, Trees, or any other things that can fall, and indanger by their ruin; and stay'd in a large field, trusting himself to the open Sky, there very secure as he thought, unless

indeed the Sky should happen to fall, which he held to be impossible. Yet they say that the Larks are much afraid of it, for if it should fall, they must all be taken.

The *Celts* that once liv'd near the *Rhine*, (they are our noble valiant *French*) in ancient Times were also afraid of the Sky's falling; for being ask'd by *Alexander* the great, what they fear'd most in this World, hoping well they would say that they fear'd none but him, considering his great Atchievements, they made answer, That they fear'd nothing but the Sky's falling; however, not refusing to enter into a confederacy with so brave a King: If you believe *Strabo*, *Lib. 7.* and *Arrian*, *Lib. 1.*

Plutarch also in his Book of the Face that appears on the body of the Moon, speaks of one *Phuonaces* who very much fear'd the Moon should fall on Earth, and pitied those that live under that Planet, as the *Æthiopians* and *Taprobanians*, if so heavy a Mass ever happened to fall on them; and would have fear'd the like of Heaven and Earth, had they not been duely propp'd up and born by the Atlantic Pillars, as the ancients believ'd, according to *Aristotle's* testimony, *Lib. 5. Metaphus.* Notwithstanding all this, poor *Æschylus* was kill'd by the fall of the shell of a *Tortoise*, which falling from betwixt the Claws of an Eagle high in the Air, just on his head, dash'd out his brains.

Neither ought you to wonder at the death of another Poet, I mean old Jolly *Anacreon*, who was choak'd with a grape-stone: nor at that of *Fabius* the Roman *Prætor* who was smothered with a single Goat's-hair as he was supping up a porringer of Milk. Nor at the death of that bashfull Fool who by holding in his Wind, and for want of letting out a Bumgunshot dy'd suddenly in the presence of Emperor *Claudius*. Nor at that of the *Italian*, buried on the *Via Flaminia* at *Rome* who in his Epitaph, complains that the bite of a she-Puss on his little Finger was the cause of his death. Nor of that of *Q. Lecanius Bassus*, who dyed suddenly of so small a prick with a needle on his left thumb, that it could hardly be discern'd. Nor of *Quenelault*, a

Norman Physician who dy'd suddenly at *Montpellier*, meerely for having sideways took a worm out of his hand with a Pen-knife. Nor of *Philomenes*, whose Servant having got him some new Figs, for the first course of his dinner, whilst he went to fetch wine, a straggling welhung Ass got into the House, and seeing the figs on the Table, without further invitation soberly fell to: *Philomenes* coming into the Room and nicely observing with what gravity the Ass eat its
10 Dinner, said to his Man who was come back; Since thou hast set Figs here for this reverend Guest of ours to eat, methinks it's but reason thou also give him some of this Wine to drink. He had no sooner said this, but he was so excessively pleased, and fell into so exorbitant a fit of Laughter, that the use of his spleen took that of his breath utterly away, and he immediately dy'd. Nor of *Spurius Saufeius*, who dy'd supping up a soft Egg as he came out of a bath. Nor of him who, as *Boccace* tells us, dy'd suddenly by pick-
20 ing his grinders with a Sage-stalk. Nor of *Philipot Placut*, who being brisk and hale, fell dead as he was paying an old debt; which causes perhaps many not to pay theirs, for fear of the like accident. Nor of the Painter *Zeuxis* who kill'd himself with laughing at the sight of the Antick *Jobbermol* of an old hagg drawn by him. Nor in short of a thousand more of which Authors write, as *Verrius*, *Pliny*, *Valerius*, *J. Baptista Fulgosius*, and *Bacabery* the elder. In short, Gaffer *Widenostrils* choak'd himself with eating a huge lump
30 of fresh Butter at the mouth of a hot Oven, by the advice of *Physicians*.

They likewise told us there, that the King of *Cullan* in *Bohu* had routed the *Grandeas* of King *Mecloth*, and made sad work with the Fortresses of *Belima*.

After this, we sail'd by the Islands of *Nargues* and *Zargues*; also by the Islands of *Teleniabin* and *Gene-liabin*, very fine and fruitful in Ingredients for Clysters: and then by the Islands of *Enig* and *Evig*, on whose account formerly the Landgrave of *Hesse* was swindg'd
40 off with a vengeance.

CHAP. XVIII

*How PANTAGRUEL met with a great Storm
at Sea.*

THE next day we espied nine Sail that came spoon-
ing before the Wind; they were full of *Dominicans*,
Jesuits, *Capuchins*, *Hermits*, *Austins*, *Bernardins*, *Celestins*,
Theatins, *Egnatins*, *Amadeans*, *Cordeliers*, *Carmelites*,
Minims, and the Devil and all of other holy Monks and
Fryars, who were going to the Council of *Chesil*, to sift
and garble some Articles of Faith against the new
Hereticks; *Panurge* was overjoy'd to see them, being
most certain of good luck, for that day, and a long
train of others. So having courteously saluted the ¹⁰
goodly Fathers, and recommended the salvation of his
precious Soul to their Devout Prayers and private
Ejaculations, he caus'd seventy eight dozen of *West-*
phalia Hams, Unites of Pots of Caviar, Tens of *Bolonia*
Sawsages, Hundreds of Botargoes, and Thousands of
fine Angels, for the Souls of the dead, to be thrown on
board their Ships. *Pantagruel* seem'd metagraboliz'd,
dozing, out of sorts, and as melancholick as a Cat;
Fryar John who soon perceiv'd it, was enquiring of
him whence should come this unusual sadness? When ²⁰
the Master, whose Watch it was, observing the flutter-
ing of the Ancient above the Poop, and seeing that it
began to overcast, judg'd that we should have Wind,
therefore he bid the Boatswain call hands upon Deck,
Officers, Sailers, Fore-Mast Men, Swabbers, and
Cabbin-boys, and even the Passengers; made 'em first
settle their Top-sails, take in their Spreet-sail; then he
cry'd, in with your Top-sails, lower the Fore-sail,
Tallow under the Parrels, brade up close all them
Sails, strike your Top-Masts to the Cap, make all ³⁰
sure with your Sheeps-feet, Lash your Guns fast.
All this was nimbly done. Immediately it blow'd a
Storm, the Sea began to roar, and swell Mountain
high: the Rut of the Sea was great, the Waves break-
ing upon our Ships Quarter, the North West Wind

bluster'd and overblow'd; boisterous gusts; dreadful clashings and deadly scuds of Wind whistled through our Yards, and made our Shrouds rattle again. The Thunder grumbled so horribly, that you would have thought Heaven had been tumbling about our Ears; at the same time it Lighten'd, Rain'd, Hail'd; the sky lost its transparent hue, grew dusky, thick and gloomy, so that we had no other Light than that of the Flashes of Lightning and rending of the Clouds:
10 the Hurricans, Flaws and sudden Whirl-winds began to make a Flame about us by the Lightnings, Fiery Vapours, and other Aerial Ejaculations. Oh! how our Looks were full of amazement and trouble, while the sawcy Winds did rudely lift up above us the Mountainous Waves of the Main. Believe me, it seem'd to us a lively Image of the Chaos, where Fire, Air, Sea, Land, and all the Elements, were in a refractory Confusion. Poor *Panurge*, having, with the full Contents of the inside of his Doublet, plentifully fed the Fish,
20 greedy enough of such odious Fare, sat on the Deck all in a heap, with his Nose and Arse together, most sadly cast down, moping and half dead; invoc'd and call'd to his Assistance all the blessed he and she Saints he could muster up, swore and vow'd to confess in time and place convenient, and then bawl'd out frightfully, Steward, *Maistre d'Hotel*, see hoe, my Friend, my Father, my Uncle, pr'ythee let's have a piece of Powder'd Beef or Pork; we shall drink but too
much anon, for ought I see, eat little and drink the
30 more shall hereafter be my Motto, I fear. Would to our dear Lord, and to our blessed, worthy, and sacred Lady, I were now, I say, this very minute of an hour, well on shoar on *Terra firma*, hale and easie. O twice and thrice happy those that plant Cabbages! O Destinies, why did you not *Spin* me for a Cabbage Planter? O how few are they to whom *Jupiter* hath been so favourable as to Predestinate them to plant Cabbage! They have always one Foot on the ground and the other not far from it. Dispute who will of
40 Felicity, and *summum bonum*, for my part, whosoever

plants Cabbage, is now by my Decree proclaim'd most happy; for as good a reason as the Philosopher *Pyrho* being in the same danger, and seeing a Hog near the shoar eating some scatter'd Oats, declar'd it happy in two respects, first, because it had plenty of Oats, and besides that it was on shoar. Hah, for a Divine and Princely Habitation, commend me to the Cows Floor.

Murther! This Wave will sweep us away, blessed Saviour! O, my Friends! a little Vinegar. I sweat 10 again with meer agony. Alas, the Misen Sail's split, the Gallery's wash'd away, the Masts are sprung, the Main Top Mast Head dives into the Sea; the Keel is up to the Sun; our Shrouds are almost all broke, and blown away. Alas! Alas! Where is our main Course? *Ael is verlooren by Godt*, our Top-Mast is run adrift. Alas! Who shall have this Wreck? Friend, lend me here behind you one of these Wales. Your Lanthorn is fallen, my Lads. Alas! don't let go the main tack nor the Bowlin. I hear the Block crack, is it broke? For 20 the Lord's sake, let us save the Hull, and let all the Rigging be damn'd. Be be be bous, bous, bous. Look to the Needle of your Compass, I beeseech you, good Sir *Astrophel*, and tell us, if you can, whence comes this Storm, my Heart's sunk down below my Midriff. By my troth I am in a sad fright; bou, bou, bou, bous, bous, I am lost for ever. I conskite my self for meer madness and fear. Bou, bou, bou, bou, Otto to to to ti. Bou, bou bou, ou, ou ou, bou, bou, bous. I sink, I'm drowned, I'm gone, good People, I'm drowned. 30

CHAP. XIX

What Countenances PANURGE and Fryar JHON kept during the Storm.

P*Antagrue*l having first implor'd the help of the Great and Almighty Deliverer, and pray'd publickly with fervent Devotion, by the Pilot's advice held titely the Mast of the Ship. Fryar *Jhon* had strip'd himself to his

Waistcoat, to help the Seamen. *Epistemon*, *Ponocrates*, and the rest did as much. *Panurge* alone sate on his Breech upon Deck, weeping, and howling. Fryar *Jhon* espy'd him, going on the Quarter-Deck, and said to him: Odzoons, *Panurge* the Calf, *Panurge* the Whiner, *Panurge* the Brayer, would it not become thee much better to lend us here a helping hand, than to lie lowing like a Cow, as thou dost, sitting on thy Stones like a bald breech'd Baboon? Be, be, be, bous, bous, bous, return'd *Panurge*, Fryar *Jhon*, my Friend, my good Father, I am drowning, my dear Friend! I drown; I am a dead Man, my dear Father in God, I am a dead Man, my Friend: your cutting Hanger cannot save me from this: Alas! Alas! We are above *Ela*. Above the pitch, out of Tune, and off the Hinges. Be, be, be, bou, bous. Alas! we are now above *G sol re ut*. I sink, I sink, hah, my Father, my Uncle, my All. The Water is got into my Shooes by the Collar; bous, bous, bous, paisch, hu, hu, hu, he, he, he, ha, ha, I drown. Alas! Alas! Hu, hu, hu, hu, hu, hu, hu, be be bous, bous, bobous, bobous, ho, ho, ho, ho, ho. Alas! Alas! Now am I like your Tumblers, my Feet stand higher than my Head: Would to Heaven I were now with those good, holy Fathers bound for the Council, whom we met this morning, so Godly, so Fat, so Merry, so Plump and Comely. Holos, holos, holas, alas, alas. This Devilish Wave (*mea culpa, Deus*) I mean this wave of God will sink our Vessel. Alas, Fryar *Jhon*, my Father, my Friend, Confession, here I am down on my Knees, *Confiteor*; your holy Blessing. Come hither and be damn'd thou pitiful Devil and help us (said Fryar *Jhon*) who fell a swearing and cursing like a Tinker; in the Name of thirty Legions of black Devils, come, will you come? Don't let us swear at this time, said *Panurge*, Holy Father, my Friend, don't swear, I beseech you; to morrow as much as you please. Holos, holos, alas, our Ship leaks. I drown, alas, alas, I will give eighteen hundred thousand Crowns to any one that will set me on shoar all beray'd, and bedawb'd as I am now, if ever there

was a Man in my Country in the like pickle. *Confiteor*, alas! a word or two of Testament or Codicil at least. A thousand Devils seize the Cuckoldly Cow-hearted Mungril, cry'd Fryar *Jhon*; Ods Belly, art thou talking here of making thy Will, now we are in danger, and it behoveth us to bestir our stumps lustily, or never. Wilt thou come, ho Devil? Midship-man my Friend, O the rare Lieutenant, here *Gymnast*, here on the Poop. We are by the *Mass*, all beshit now, our Light is out. 'This is hastening to the Devil as fast as it can.—Alas, 10 bou, bou, bou, bou, bou, alas, alas, alas, alas, said *Panurge*, was it here we were born to perish? Oh! hoh! Good People, I drown, I die. *Consummatum est*. I am sped.—*Magna, gna, gna*, said Fryar *Jhon*. Fye upon him, how ugly the shitten Howler looks.—Boy, Younger, see hoyh.—Mind the Pumps, or the Devil choak thee.—Hast thou hurt thy self? Zoons, here fasten it to one of these Blocks. On this side in the Devil's Name, hay—so my Boy.—Ah Fryar *Jhon*, said *Panurge*, good Ghostly Father, dear Friend, don't let 20 us swear, you sin. Oh ho, Oh ho, be be be bous, bous, bhous, I sink, I die, my Friends. I die in Charity with all the World. Farewell, *In manus*. Bohous, bhous, bhousowwauwaus. St. *Michael* of *Aure*! St. *Nicholas*! now, now or never. I here make you a solemn Vow and to our Saviour, that if you stand by me but this time, I mean if you set me ashoar out of this danger, I will build you a fine large little Chappel or two between *Cande* and *Monsoreau*, where neither Cow nor Calf shall feed. Oh ho, oh ho. Above eighteen 30 Palefuls or two of it are got down my Gullet, bous, bhous, bhous, bhous, how damn'd bitter and Salt it is.—By the virtue (said Fryar *Jhon*) of the Blood, the Flesh, the Belly, the Head, if I hear thee again howling, thou Cuckoldly Cur, I'll maul thee worse than any Sea Wolf. Ods fish, why don't we take him by the Lugs, and throw him over board to the bottom of the Sea? Here, Sailor, ho honest Fellow. Thus, thus, my Friend, hold fast above.—In truth here is a sad Lightning and Thundering; I think that all the Devils 40

are got loose, 'tis Holy-day with 'em, or else Madam *Proserpine* is in Child's Labour, all the Devils dance a Morrice.

CHAP. XX

*How the Pilots were forsaking their Ships in
the greatest stress of Weather.*

O H, said *Panurge*, you sin, Fryar *Jhon*, my former
Crony, former, I say, for at this time I am no
more, you are no more. It goes against my Heart to
tell it you; for I believe this swearing doth your spleen
a great deal of good; as it is a great ease to a Wood-
Cleaver to cry hem, at every blow; and as one who
10 plays at Nine Pins, is wonderfully help'd, if, when he
hath not thrown his Bowl right, and is like to make a
bad cast, some *ingenious* stander-by leans and screws
his Body half way about, on that side which the
Bowl should have took to hit the Pins. Nevertheless
you offend, my sweet Friend. But what do you think
of eating some kind of *Cabiro* tadoes? Wouldn't this
secure us from this Storm? I have read that the
Ministers of the Gods *Cabiri* so much celebrated by
Orpheus, *Apollonius*, *Pherecides*, *Strabo*, *Pausanias*, and
20 *Herodotus*, were always secure in time of Storm. He
doats, he raves, the poor Devil, said Fryar *Jhon*. A
thousand, a million, nay, a hundred millions of Devils
seize the hornifi'd *Doddipole*. Lend's a Hand here,
hoh, Tiger, wouldst thou? Here on the Starboard
side; Ods me, thou *Buffolo's-Head* stuffed with Relicks,
what Ape's *Pater Noster* art thou muttering and chatter-
ing here between thy Teeth? That Devil of a Sea calf
is the Cause of all this Storm, and is the only Man
who doth not lend a helping hand. By G— if I come
30 near thee, I'll fetch thee out by the Head and Ears
with a vengeance, and chastise thee like any Tem-
pestative Devil. Here Mate, my Lad, hold fast till
I have made a double knot. O' brave Boy! Would
to Heaven thou wert Abbot of *Talemouze*, and that
he that is, were Guardian of *Croullay*. Hold Brother

Ponocrates, you will hurt your self Man. *Epistemon*, pr'ythee stand off out of the Hatch-way. Methinks I saw the Thunder fall there but just now. Con the Ship, so ho——Mind your Steerage. Well said, thus, thus, steady, keep her thus, get the Long Boat clear.—Steady. Ods fish, the Beakhead is stav'd to pieces. Grumble, Devils, fart, belch, shite a T—d o' the Wave. If this be Weather, the Devil's a Ram. Nay, by G—a little more would have wash'd me clear away into the Current. I think all the Legions of Devils hold here their Provincial Chapter, or are Polling, Canvassing and Wrangling for the Election of a New Rector.—Starboard; well said.—Take heed; have a care of your Noddle, Lad, in the Devil's Name. So ho, Starboard, Starboard. Be, be, be, bous, bous, bous, cry'd *Panurge*, bous, bous, be, be, be, bous, bous, I am lost. I see neither Heaven nor Earth; of the four Elements we have here only Fire and Water left. Bou, bou, bou, bous, bous, bous. Would it were the pleasure of the worthy Divine Bounty, that I were at this present hour in the Close at *Sevillé*, or at *Innocent's* the Pastry-Cook, over against the painted Wine-Vault at *Chinon*, though I were to strip to my Doublet, and bake the *petty Pasties* my self.

Honest Man, could not you throw me ashoar, you can do a World of good things, they say. I give you all *Salmigondinois*, and my large Shore full of Whilks, Cockles and Periwinkles, if by your industry, I ever set Foot on firm ground. Alas, alas, I drown. Hark'ee, my Friends, since we cannot get safe into Port, let us come to an Anchor into some Road, no matter whither. Drop all your Anchors, let us be out of danger I beseech you. Here honest Tar get you into the Chains and heave the Lead, an't please you. Let us how now many Fathom water we are in. Sound, Friend, in the Lord *Harry's* Name. Let us know, whether a Man might here drink easily without stooping. I am apt to believe One might. Helm a lee, hoh, cry'd the Pilot. Helm a lee, a Hand or two at the Helm, About Ships with her, Helm a lee, Helm

a lee.—Stand off from the Leech of the Sail.—Hoh, Belay, here make fast below, hoh, Helm a lee, lash sure the Helm a lee, and let her drive. Is it come to that, said *Pantagruel*, our good Saviour then help us. Let her lie under the Sea, cry'd *James Brahier*, our chief Mate, let her drive. To Prayers, to Prayers, let all think on their Souls, and fall to Prayers; nor hope to scape but by a Miracle. Let us, said *Panurge*, make some good pious kind of Vow, alas, alas, alas, bou, bou, 10 be be be bous, bous, bous, Oho, Oho, Oho, Oho, let us make a Pilgrim; come, come, let every Man club his Penny towards it, come on. Here, here, on this side, said Fryar *Jhon* in the Devil's Name. Let her drive, for the Lord's sake unhang the Rudder, hoh, let her drive, let her drive, and let us drink, I say of the best and most cheering, d'ye hear, Steward, produce, exhibit, for d'ye see this, and all the rest will as well go to the Devil out of hand. A Pox on that Wind-
broaker *Æolus* with his Flusterblusters, Sirrah, Page, 20 bring me here my Drawer (for so he call'd his Breviary) stay a little here, hawl Friend, thus—Odzoons, here's a deal of Hail and Thunder to no purpose. Hold fast above, I pray you. When have we *All-Saints* Day? I believe 'tis the unholy holy day of all the Devil's Crew. Alas, said *Panurge*, Fryar *Jhon* damns himself here as black as Buttermilk for the noance.
• Oh what a good Friend I lose in him. Alas, alas, there is another gats Bout than last year's. We are falling out of *Scylla* into *Charybdis*. Oho! I drown.
30 *Confiteor*, one poor Word or two by way of Testament, Fryar *Jhon* my Ghostly Father, good Mr. Abstractor, my Crony, my *Achates*, *Xenomanes*, my All. Alas I drown, two Words of Testament here upon this Ladder.

NOTES

BOOK III

Preliminary Note

THE Third Book appeared in 1546, after an interval of twelve years, during which R published nothing that has survived. It is totally different in character from the two that had preceded it. In place of a story of fantastic adventure, we have, on a thin thread of narrative, a series of disquisitions, satires, and invectives, a botanical lecture, and a prolonged debate on women and marriage. This last question had been much discussed in France, in all its aspects, since the middle of the 15th c. or even earlier, and had recently become the subject of vigorous controversy. Two friends of R, André Tiraqueau and Amaury Bouchard, had taken a prominent part in it on opposite sides, one of which decried, the other exalted, the female sex. R had been a member of Tiraqueau's circle at Fontenay-le-Comte (see *Introd.*, p. viii) at the time when the latter was preparing, in a second edition (1524) of his *de legibus connubialibus*, a reply to Bouchard's *Τῆς γυναικείας φύτλης* (1522). About the same time had appeared the *Sylvae Nuptialis libri sex* of Jean de Nevizan, an exhaustive treatment of the subject of marriage certainly known to R (see n. 48, 40). During the years that followed, many of the prominent French writers of the time had taken sides in the controversy, and it is not surprising that R should have made this burning question one of the principal subjects of the present Book.

Pantagruel's gigantic attributes now (except on rare occasions) drop out of sight, and he figures as a serene, sensible, and indulgent prince, 'the ideal and exemplar of all joyous perfection'. Panurge has been transformed from a cunning and audacious rogue into a fluent and pusillanimous buffoon. The scene at the outset of Bk. III, as at the close of Bk. II, is laid in Utopia, but soon shifts to Touraine.

The Prologue reflects the political circumstances of the moment (1545-6). Under the menace of renewed attack by Charles V, great efforts, involving heavy taxation, were being made to render the kingdom secure, and R addresses a vigorous appeal, in accordance with the royal policy, to the patriotism of his readers.

29-30. Apollonius of Tyana (Philost. iii. 3).

12. 11. DEFORMED PUPPY: 'Barbet the dog.' 'Venus' was the highest, *canes* the lowest throw with the *tali* or knuckle-bones.

17. Plaut. *Aulularia*, iii. iv. The cock was killed for scraping where the miser had hid his treasure.

18. Ausonius pretended to have found his poem *Gryphus* in the rubbish of a library 'velut gallinaceus Euclionis'.

21-2. 'Suppose this fell out, would it not be vexing? It has happened before.'

36-7. *tringuer, voire caros et alluz qui pis est* ('gar aus und allaus trinken'), 'to drink, nay, to carouse and drink all out, which is worse' (W.F.S.).

13. 11. Philostr. *Vit. Apoll.* iii. 25 and 32.

13. Aul. Gell. ii. 22, 'mons ex sale mero; quantum demas, tantum crescit'.

14. Virg. *Æn.* vi. 143-4.

23. LUCILIUS: the satirist, who fearing the criticism of Scipio, claimed that he wrote only for Tarentines and Calabrians (Cic. *de Fin.* i. 3).

28 et seq. R excludes from those whom he invites to read his book, first the 'bribe-mongers' (i.e. the judges); then the doctors of theology, meticulous searchers for errors; then the hypocritical monks and friars.

14. 4. CURS: *cahuaille* (from *cahuet*, hood), 'pack of monks'.

5. PANT AT: *articuler*, to draw up an accusation by articles, 'indict'.

7. Cic. *Tusc. Disp.* i. 43, 104.

9. BUSTUARY: funerary (Lat. *bustum*).

11. TO YOUR SHEEP-DOGS: should be 'to your sheep, dogs!'

13. 'Papimanie' is the earthly paradise of the devotees of papacy. Cf. Bk. IV, cc. xlviii-liv.

15. 20. DE LIRA: see n. I, 184, 29. His name was Nicholas, not Anthony. E.C. quotes from his commentary on *Exod.* i. 7: 'Dicunt Hebrei quod mulieres Hebraeae, in quolibet partu, pariebant plures pueros, et aliquando usque ad quator, aliquando usque ad sex.'

16. 24. Perhaps directed against Machiavelli's *Prince* (1532).

30. Achilles calls Agamemnon *δημοβόρος βασιλεύς*, *Il.* i. 231.

17. 4-5. 'whom they would less wish for an enemy, more wish for a friend.'

6. Plut. *de Is. et Osir.*, c. 13.

16. HIERARCHY: should be *Works and Days* (121 et seq.).
 35. 'cheapening what was abundant.'
 40. CICERO: *Phil.* i. i. 1.
 18. 1. AURELIAN: Vopiscus, *Vit. Aurel.* c. 39 (W.F.S.).
 2. JYNGES: ὠγξ, the wry-neck, used as a love-compelling charm; *Theocr.* ii. 17, *Tibullus* ii.
 12. *Georg.* iv. 561.
 16. e.g. *Il.* i. 375. κοσμήτωρ, means 'orderer'.
 19. *Plut. Quæst. Rom.* 15.
 31. Nævius, quoted by Cicero, *Phil.* ii. 27. *Erasm. Ad.* i. vii. 82.
 38. A dictum of unknown authorship, quoted by Burton, *An. Mel.* i. 2, 3, 15.
 19. 4. An episode recounted by the chronicler Sigebert, under the year 802 (D). Cf. *Shakesp. Henry V*, i. ii. 48-66.
 18. The preceding dissertation on the treatment of a newly conquered people was inspired by R's recent sojourn in Piedmont, where he had witnessed the conciliatory policy of Guillaume du Bellay.
 21. SALMYGONDIN: this had been given to R himself (*Alcofribas*) at the end of Bk. II, c. xxxii.
 22. RYALS: gold pieces current in the 14th and 15th c., worth 13-14 francs.
 25. CROWNS OF BERRY: see n. I, 29, 28.
 26. SERAPHS: see n. I, 29, 16.
 20. 17-18. 'he never tormented himself, never was scandalized.' This paragraph contains the essential principle of Pantagruelism; cf. 258, 11-13.
 21. 14. PANTHEOLOGY: the University of Paris was famous especially for its school of Theology.
 19. ENTRY: it was the occasion for sumptuous banquetings.
 30-1. The Fr. is a translation of Seneca's lines (*Thyestes*, 619-20):
 Nemo tam divos habuit faventes
 Crastinum ut posset sibi polliceri.
 34. Cato, *de Agri. Cult.*, 2; Erasmus, *Apoph. Cato*, 54 (263 E).
 22. 6. Hippoc. *Aph.* i. 13.
 10. PLATONICK AND CICERONIAN: the singular meaning which R gives to these epithets may be traced, P conjectures, to Erasmus. *Ad.* iv. 6, 81, 'Nemo sibi nascitur', which quotes Plato and Cicero.
 13. ACQUAINTANCE: *patrie*, 'Country'.
 17. MILO: see n. I, 70, 26.
 26-7. *jouant des hautx bois*, 'playing the hautboys', a

36. An allusion to Pathelin's method, in the farce, of cajoling the draper Jousseume.

31. 1. For what follows cf. Hippoc. *de Alimento*, ii. 20; Galen, *de Us. Part.* i. 8; Cic. *de Nat. Deor.* ii. 133-8 (W.F.S.).

8-10. 'to entertain there the Soul (which he has placed there as a guest) and Life.'

22. GOTHISH TONGUE: *Langue d'Oc*.

COMPANAGE: everything that is eaten with bread (*compagne*) (S).

32. CHYLIFIL: in R's time *chyle* was used for the product of the gastric digestion (what is now called *chyme*). Digestion was supposed to proceed solely through the blood, in accordance with the teaching of Galen. The action of the pancreatic juice and bile was not understood.

MISARAICK: mesenteric.

32. 5. EMULGENT VEINS: the renal veins. But R misunderstands their function.

14. SUBTRACTS: the gall-bladder does not secrete bile, as R supposes.

19 and 26. RIGHT SIDE VENTRICLI, LEFT SIDE VENTRICLE: R intentionally or otherwise does not complete the Galenian circuit and explain the passage from one ventricle of the heart to the other. The true explanation, the pulmonary circulation, had not then been discovered.

Know'st thou how blood, which to the heart doth flow,
Doth from one ventricle to th' other goe?

Donne, *The Second Anniversary*, 271-2 (1613?).

30. LIGHTS: lungs.

33. ARTERIAL VEIN: pulmonary artery.

35. RETE MIRABILE: Galen, *de Usu Part.* ix. 4; a network of arteries, veins, and glands (the *Circle of Willis*) situated in a part of the brain where according to the early physiologists the 'vital spirits' were transformed into 'animal spirits'.

34. 3. *Rom.* xiii. 8.

16-17. Apollonius, summoned to Ephesus to combat the plague, directed the inhabitants to stone to death an old ragged fellow. Under the stones was found, instead of the man, a mad dog; Philostr. *Vit. Apoll.* iv. 10.

18-20. Plut. *de Vit. Us.* c. v. 829 E.

27. Plato, *Laws*, 844 B; Plut. *de Vit. Us.* c. i. 827 D.

35. 1-2. 'has been unable to profit by his labour.'

34-7. 'not a fart will be discharged in all Salmigondinais which will not be directed to my nose' (W.F.S.).

39. QUITTERS: should be *quittes*, i.e. those free of debt.

6. 6. MUMMY: mummy-oil, still used as a drug in R's

time. Ambroise Paré and others before long protested against its use (*E.C.*).

13-17. MILLES D'ILLIERS: the anecdote of this bishop of Chartres (1459-93) is found in several 16th-c. collections (*Estienne, Apologie*, xvii, &c.).

19-20. 'albeit deducting nothing from the capital sum.'

28-9. *Deut.* xx. 5-7.

37. 14-18. 'And next that it should be known with certainty whether their wives were barren or fruitful . . . in order to pitch.'

27. VARENNES: Varennes-sur-Loire, near Saumur, where R's father had a property.

29-31. FOOLISH AND . . . CHARMER, WHO: 'They are, replied Pantagruel, their violent quartan agues.—Ay, quoth Panurge, and Friar Tuck's likewise, who. . . ' The Fr. has 'frère Enguainnant', a burlesque name, with an indecent equivoque.

32. PERILLE: Parilly, a village 2 miles E. of La Devinière.

38. 31-5. The allusion in these lines has not been explained.

39. 11. Galen, *de Us. Part.* vii. viii.

16-17. At this time it was a fashion at court to wear an earring in one ear only.

17. *Exod.* xxi. 6; *Deut.* xv. 17.

18. *ouvrage de tauchie*, damascene work, fine inlay of gold or silver in another metal.

27. *Perhaps an allusion to the tigers in François I's menagerie* (W.F.S.). Hyrcania was the country S. of the Caspian Sea.

28. MARAVEDI: a small Spanish copper coin, worth about half a farthing.

29-30. 'now that he was out of debt.'

40. 4. Spectacles were the symbol of some serious profession. They were fastened to the ear or to the bonnet, even by some who did not require them (*E.C.*).

14. PROSOPOPEIA: see n. 9, 40.

14-15. I HAVE . . . A FLEA IN MINE EAR: an expression meaning, 'I suffer from the torments of love' (*E.C.*).

17-18. 'yet would I not hold a hot iron in my hand on the truth thereof'; an allusion to the old practice of proving in this way the truth of a statement.

23. TALARIAN: reaching to the ankles (*tali*).

41. 7. There is a pun in the French on the two senses of *bureau*, a coarse russet cloth and an office table (so called because originally covered with this material).

14. FRYAR BURGESS: *frere Jan Bourgeois*, a very popular Franciscan preacher, who died in 1494. He was known as the *Cordelier aux lunettes* (E.C.).

16. BOUNGE BUCKRAM: *Dieu guard de mal les pelotons* (testicles), 'God shield us'.

25-6. *en diable bur*, 'like a russet devil'.

28-9 'will they burn me on an honourable pyre.'

32. CARPET: see n. 41, 7.

40 R had visited Rome in 1534 and 1535

42. 2-3. *sages* [Lat. *sagum*] *et hocquetons*, 'military-cloaks and buff-jerkins' (W.F.S.).

4-5 Cicero's famous 'Cedant arma togae'.

5-8 'at least for the whole space of the succeeding year, if I be married, as yesterday by the Mosaick law you evidenced. In what concerneth the breeches, . . .'

14. NYTH should be 'Lighth' (ch. v).

33-4. EXCLUSIVELY cf. n. I, 168, 39.

43. 4. The adage is given in an old treatise *de la Milice et des armes*. A man already encumbered with his armour could not have fastened on his spurs. Or it may refer to the practice of placing spurs on a newly made Knight (E.C.).

8 SPONGES AND PLANT ANIMALS: Fr. *zoophytes*.

21. FASOLS: *faseolz* (Lat. *faseolus*), probably kidney-beans. 'Pomegranates', 'Pumpions', 'Melons', 'Almonds', 'Walnuts', are not in the Fr.; while U omits 'colocynth' and 'poppies'.

44. 29. LIVRE LOFRE: see n. I, 178, 29

34-6. 'Et le bon messer Priapus,

Quand eut faict, ne la pria plus'.

See the reference to this couplet (of unknown authorship) at III, 241, 22-5.

37. *Gen.* III. 7.

45. 7. A proverbial jest, already referred to at I, 173, 22.

11-12. The Fr. has 'Viardiere, le noble Valentin': it was a practice peculiar to the town of Nancy for the young men and women to decide by drawing lots on the first Sunday in Lent who were to be each other's Valentines for the year. This passage suggests some further ceremony in the same connexion on 1 May (E.C.). Viardiere has not been identified.

26. What Galen says (*de Semine*, I. xv) is, 'quanto autem melius est bene vivere quam simpliciter et solum vivere, tanto sunt in animalibus testes corde praestantiores'.

38-9. DE CAGOTIS TOLLENDIS see n. I, 198, 34.

46. I. DE MERVILLE: not identified.

- 12-14. 'which was lying useless in his Closet.'
16. One of the books in the library of St. Victor; see n. I, 196, 14.
47. 19. *Eccles.* iv. 10.
33. A saying by Publius Syrus quoted by Seneca, *Ep.* 94. 43.
- 36-7. 'Without exception he says it, answered Pantagruel.'
40. Should read, 'for the funnel . . . '.
48. 13-14. *Je seroys plus que tiercelet de Job.* The *tiercelet* (tercel) is the male falcon, smaller than the female. The sense here is 'I should be a minor Job, and more'. Cf. n. III, 170, 2-3.
- 19-20. 'I should have an even worse temper, and should bang her. . . .'
40. WISE MAN: Jesus the son of Sirach, *Eccclus.* xxxvi. 25, 'et ubi non est mulier, ingemescit egens'. Jean de Nevizan in *Sylva nuptialis*, iv. 167, had misquoted *egens* as *aeger*, and R has followed him (D).
49. 30-5. THAT SO . . . USE TO DO: 'and with whom I might cheer myself . . . as I daily see your kind and gracious father do with you, and as all honest folk use to do.'
- 36 et seq. 'For being free from debt, and yet not married, being perhaps vexed—Instead of consoling me my belief is that you are laughing at my trouble.' Panurge sees Pantagruel smiling and breaks off his disquisition (Burgaud des Marets).
50. 9-11. 'I know not which to lay hold on.' This is part of Panurge's speech. Pantagruel replies: 'But your Proposals are so full of *ifs* and *buts*.'
- 25-6. The earliest Christian anchorites established themselves in the deserts of the Thebaid W. of the Nile. There were hermits' cells above the Abbey of Mont Serrat near Barcelona, a famous place of pilgrimage.
29. It was the practice of the Swiss and German mercenaries to kiss the ground before a battle, as a sign of resignation to the divine will (*E.C.*).
51. 15. *Il.* ix. 363.
18. *ÆSCHINES*: so in Diog. Laertius. In Plato it was to Crito that Socrates said this.
21. W.F.S. refers to Dio Cass. 88, 40. The quotation is from *Il.* viii. 102.
36. Brutus took his own life after defeat at Philippi, not Pharsalia.
52. 3. *Il.* xvi. 849.

10. This and the following examples are from the *Historiae Augustae*, probably at second-hand. The quotation is from *Æn.* vi. 851.

25. *Æn.* vi. 809.

36. *Æn.* i. 265.

53. 6. *Æn.* vi. 870.

13. Clodius Albinus, governor of Gaul and afterwards of Britain. In order to secure his neutrality Septimius Severus named him Caesar on the death of Commodus in A.D. 192, but subsequently turned against him. He was defeated and killed in 197.

17. *Æn.* vi. 858.

23. EMPEROR D. CLAUDIUS: this is the same as the Claudius mentioned at 52, 34. 'D.' stands for Divus. The quotation is from *Æn.* i. 278.

30. Pierre Amy, R's friend and fellow-monk at the convent of Fontenay-le-Comte (see *Introd.*, p. viii). The allusion is to their persecution and the escape of Amy. The quotation is from *Æn.* iii. 44.

54. 15. The *Libro delle Sorti* by Lorenzo Spirito da Perugia, of which a French translation appeared in 1528. The latter was suppressed (*E.C.*).

16. Pausanias, vii. 25, 10, who writes: 'As one comes from Boura to the sea there is a river called the Bouraïc river, and a statue of Hercules of no great size in a cavern; this . . . is consulted as an oracle by means of a tablet and dice' (W.F.S.).

23. MOULDS: engraved wood-blocks (*E.C.*).

28. COCKALL: *tales*, knucklebones (marked on four sides, the others rounded).

33. The *Fons Aponi*, a hot spring near Patavium. The story is from Suet. *Tiber.* 14.

55. 8-9. PROVISION AGAINST . . . : *Le verd du diable*, an allusion to an old game in which the players had to pay a forfeit if met during the month of May without a green leaf. Panurge means that dice take the place of the leaf when the Devil plays.

9. MERLIN COCCAJUS: see nn. I. 175, 21, and I. 198, 36.

28. AT THE NEXT JUSTLING TURN: *au desjucher*, lit. 'at the unperching' [of the fowls], 'in the morning'.

56. 3. *comme une mitaine*, 'like a mitten'; not satisfactorily explained.

13. The *Tenitae*, the goddesses of lots, according to Pompeius Festus, p. 368, Müll. (a grammarian of the 2nd c. A.D., author of *de Verborum Significatione*).

22. Virg. *Ecl.* iv. 63. Pantagruel's interpretation is based on a gloss of Servius.

57. 5. *Manubiae*, Seneca, *Quaest. Nat.* ii. 41.

7. CAPITAL: because she was born from his head.

8-9. Virg. *Aen.* i. 39 et seq.

21. 'they were all dismayed' (*seurent tous effrayés*) has been omitted at the end of the sentence.

58. 6-8. Hom. *Od.* viii. 266 et seq.

20. INFAMOUS CUCKOLD-MAKER *infame cor-*, *je dis bordelier*, Panurge was about to say *cordelier* (Franciscan), but corrects it to *bordelier*.

22. According to Athenaeus, ix. 18 (375).

26. Apollodorus, i. 1. 7 (W.F.S.).

29. *ce feut Europe*, 'I mean Europa'.

32. Jupiter Ammon was represented with a ram's horns

38. ACRIUS: the father of Danae.

LYRUS: should be Lycus, the uncle of Antiope, whose cruelty to his niece was punished by Amphion and Zethus, the sons of Zeus and Antiope.

39. AGENOR: the father of Europa.

40. AESOP: should be Asopus, the father of Aegina.

LYCAON: the father of Callisto

59. 1. CORYTUS. according to Servius ad Virg. *Aen.* iii. 167, Corythus was the husband of Electra (daughter of Atlas), by whom Jupiter was father of Dardanus. He was founder of a city in Tuscany which bore his name (W.F.S.).

6. EAGLE: in the story of Ganymede

8. PHTHIA: Aelian, *Var. Hist.* i. 15.

10-11. The doctors of the Sorbonne were styled *magistri nostri*.

12. SECOND NOTIONS: 'second intentions', see n I, 195, 34.

15-17. Lactantius, *Div. Inst.* i. 12 and 16, also 17 for Atys.

22. TESTICULOS NON HABET: cf. III, 63, 40 et seq. The jest has its origin in the legend of Pope Joan and the physical examination of newly elected popes to which this imposition is said to have given rise. As regards this examination, see Roscoe, *Leo X* (c. iii, p. 180 n., ed. 1806) describing the election of Alexander VI, in whose case, as Roscoe observes, the examination might have been dispensed with. Mabilon, *Iter Italicum*, July 1685, discusses the origin of the ceremony and its connexion with the legend of Pope Joan.

27. Virg. *Aen.* iii. 30.

36. CANDAUL: should be 'Cambles'. The story is in Athenaeus, x. 8 (415).

60. 3. THE JAN: a term from the game of backgammon.
 4. HERCULES: see n. I, 285, 8.

A JAN: a nickname for a tolerant cuckold (E.C.).

6. LURCH: see n. I, 62, 1, 31.

9. Virg. *Æn.* xi. 782.

20. Juvenal, vi. 208 et seq.

61. 1. BALDUS: see n. I, 212, 29.

6. Digest iv, Tit. iv, § 7.

16. LAMBICUS: see n. I, 229, 30.

17. SINESIUS: of Cyrene (370-431), bishop of Ptolemais, author of a treatise on dreams much quoted by Cornelius Agrippa, *de Occult. Phil.* R appears to have made use in this chapter of the latter work and of J. C. Scaliger's commentary on Hippocrates, *de Somnis* (E.C.).

17-18. ARTIMIDORUS VALDIANUS: should be *Daldianus*; cf. n. I, 250, 24-6.

HEROPHILUS: a celebrated physician of Chalcedon in Bithynia, of the 4th c. B.C., probably the first to dissect the human body (E.C.).

Q. CALABER: Quintus Calaber, or Quintus of Smyrna, a poet of the 4th c. A.D. who wrote a continuation of the *Iliad*. (He describes Penthesilea's baleful dream—W.F.S.)

23. NOURISHED: *netitz*, 'cleansed'.

31. CONCOCTION: i.e. digestion.

62. 4-7. This definition of the Deity, which is reproduced in the *Roman de la Rose* and numerous other works, is said to have been traced to a lost treatise of Empedocles (W.F.S. and E.C.). It does not occur in the *Corpus Hermeticum*, Neo-Platonic writings of the 2nd c. Cf. III, 260, 22-3.

32. Plut. *de Pyth. Or.* xxi (404 E).

63. 3. ATLANTICK PEOPLE: Plin. *H. N.* v. 8; Herod. iv. 184. The reference to the Thasians has not been traced.

7. CLEON of Daulia, and THRASYMEDES: Plut. *de Defectu Orac.* 50.

8. VILLANOVANUS: Simon de Neufville (born, however, in Hainault), who died, young and lamented by the humanists, in 1530.

11. Dawn was considered the most favourable time for prophetic dreams.

19. PROTEUS: Hom. *Od.* iv. 421; Virg. *Georg.* iv. 405-14.

64. 1. AMPHIARAUS: a descendant of the seer Melampus, and himself a prophet. He perished in the expedition against Thebes. Cf. Philostr. *Vit. Apoll.* ii. 37.

19. IT IS: should be 'and that it is'. Gargantua's instruction continues.

26-7. ADMIRABLE NET: cf. n. 32, 35.

36. R enumerates only the noises made by dogs, wolves, lions, horses, elephants, serpents, asses, cicalas, and doves. All the rest are an amplification by the translator. The latter in his exuberance overlooks the point of Gargantua's apologue: the philosopher was troubled by these noises *car la faim estoit en corps*, 'for hunger possessed his body; to remedy which the stomach barks . . .' (which words should replace 65, 27-8).

65. 13-14. KITTINGS: Kittens.

SCARFES: scaups (?).

20. MESSENS: lap-dogs.

26. FONTENOY OR NIORT: the fairs of Fontenay-le-Comte and of Niort in Poitou were among the most frequented in the kingdom (E.C.).

40. Hom. II. xix. 206 et seq.

66. 30. EUSEBIAN: *crustumenes*, i.e. of Crustumeria in Sabine territory, near the sources of the Allia. Its pears are referred to in Virg. *Georg.* ii. 88, and Plin. xv. 15, § 16.

BERGAMOT-PEARS: from Bergamo in Italy, were introduced into France early in the 16th c. (E.C.).

32-3. MY ORCHARD: the scene has insensibly shifted, as will presently be seen, from Utopia to Touraine.

35-8. 'as certain Peripatetics have declared them to be in time of autumn, when men do more copiously eat of fruit than at other seasons.'

67. 3-8. 'For this natural fervour which abounds in fresh fruits and which by its ebullition easily evaporates in the animal parts (as we see happen with Must) has long since been dissipated and resolved.'

16-17. HOMER'S TWO GATES: *Od.* xix. 562; also Virg. *Æn.* vi. 894.

ISELON, PHANTASUS, PHOBETOR: the companion gods of Morpheus:

'Hunc Icelon Superi, mortale Phobetora Vulgus
Nominat. Est etiam diversae tertius artis
Phantusus.'

Ov. *Met.* xi. 640.

21. JUNO: should be 'Ino'. Paus. iii. 26, 1.

28-32. 'There is no need at all of that (quoth Pantagruel). It is a matter of superstition, and it is nought but deceit that has been written of it by Serapion Ascalonites. . . .'

32. Serapion of Ascalon, &c., Greek writers on the interpretation of dreams.

33. FULGENTIUS PLACIADUS: should be 'Planciades', bishop of Carthage in the 6th c., author of a *Mythologicon* (L.C.).

36. DEMOCRITUS: referring to a passage in Pliny xxviii. 8, § 29.

37. LAMURITIS: the stone *cunettes* mentioned by Pliny xxxvii. 10, § 58).

38. HARMONIAN HORN: the fossil shell called Ammonite. Its dream-giving property is mentioned by Pliny (xxxvii. 10, § 60).

68. 13-14. RECEPTION OF THE SPECIES: i.e. the action of the *species*, or immaterial image of a thing, on the eye; an explanation of vision given by Macrobius, *Somn. Scip.* i. 3, from whom this whole interpretation of the Gates of Dreams is borrowed (P).

21. FRYAR JOHN: this is the first reappearance of Friar John since the First Book. He had not taken part in the voyage to Utopia (indeed he had not been invented when Book II was written). The scene is therefore Touraine.

30. *Gen* xxxvii. 19.

69. 1. GAILLER NODDYCAP: *Guillot le Songeur*, perh. originally Guilan el Cuidador, a dreamy knight in *Amadis of Gaul* (L.C.).

19. *Arist. de Part. Anim.* iii. 2, 10; quoted by Erasm. *Ad* i. v. 74.

70. 4. ARTIMIDORUS: see n. I, 250, 24-6. The passage in question is in ii. 12 of his work (relegated to a footnote as spurious by Hercher) (W.F.S.).

9. CHOUGH: *chouette*, 'owl', a bird that had formerly a reputation for thieving.

18. There was in 1533 a Franciscan, doctor of the Sorbonne, named Pierre Cornu (P).

31-2. Should read 'Fiat, fiat, ad differentiam papae'. Panurge first says 'fiat', then adds the barbarous form 'fiatur', 'unlike the pope', who does not use it in his bulls.

71. 11. RUBRICK: of Bk. IV, c. 15 of the Decretals.

72. 26-30. 'At which sad stirring the repose would be disturbed, and the first sensitive Faculty would be admonished to sympathize and provide for it.' The heart was regarded by the ancients as the chief sensitive organ.

32. TO MOVE A STINKING PUDDLE: *mouvoir la Camarine*, see n. I, 305, 15.

33-7. INSTEAD . . . QUIET: not in the Fr.

73. 4-5. Cicero, *de Div.* i. 20 and 21, who takes the case of Hecuba from some Greek tragedian, and of Eurydice from the *Annales* of Ennius.

13. Virg. *Æn.* ii. 270-303.

17. Virg. *Æn.* iii. 147-75, 192.

23. Virg. *Æn.* vii. 458 et seq.

32. Quoted by Cicero, *de Div.* i. 21.

74. 3. Virg. *Æn.* ii. 269.

11. VULGAR SAYING: this is followed in the Fr. by: *ἐχθρῶν ἄδωρα δῶρα* (Soph. *Aj.* 665).

31-2. 2 *Cor.* xi. 14.

75. 11. MR. MUSH: *maistre Mouche*, the popular name for a conjurer.

76. 12-13. The first institution of fasting is discussed by Polydore Virgil, *de Inventoribus Rerum*, vi. 3.

15. NOON: should be 'nones', the ninth hour from sunrise.

21-6. There should be a comma after *mensam*, followed by, 'and would not even defer, awaiting the arrival of the abbot to sit down to table; there gormandizing, the monks wait for the abbot as long as he likes, not otherwise nor on any other condition. But everybody supped . . .'

35. Virg. *Æn.* vi. 420.

36. *souppes de prime*: see n. I, 59, 32.

38. GOOD BROWN LOAF: *souppes de levrier*, 'the soup of the greyhound', which E.C. thinks means a hare. The expression recurs in Bk. IV, c. lix.

77. 23-31. 'So it is that, when Matins had nine lessons, they rose earlier in proportion, and also more increased in appetite and thirst as they barked over the parchment [i.e. the missals, &c. made of parchment], than when matins were hemmed with one or three lessons only.'

78. 5-6. The sentence in the Fr. involves a pun on the two senses of *cabal* ('mystic doctrine' and 'capital') which is not translatable in English.

9. LEATHER-DRESSER: *baudrier*, i.e. 'crony', as inseparable as the belt in which money is kept (E.C.).

10. 'I have dreamed enough to drink.'

19. APOLOGUES: in Babrius, 66, and Phaedrus iv. 10 (W.F.S.). 'Non videmus manticae quod in tergo est', Catull. xxii. 21, the subject of Erasm. *Ad.* i. vi. 90.

79. 1. Panzoult and Le Croulay, a little E. of Chinon.

6. Hor. *Sat.* i. 8, 24.

12. THESSALY: cf. Erasm. *Ad.* i. iii. 12.

14. e.g. *Deut.* xviii. 10.

20-1. The ten Sibyls according to Varro were the Persian, the Libyan, the Delphian, the Cimmerian, the Erythraean, the Samian, the Cumaeon, the Hellespontian, the Phrygian, and the Tiburtine

34-5. A WINTER . . . CRUCIBLE: *une moufle*, which may mean 'a mitten' or 'a tackle', but not 'a crucible' (the Fr. for which is *un moufle*).

37. The anecdote is from Lucian *Rhet. Doct.* c. 5.

81. 21. 2. *Tobit* v. 4.

82. 1. PRELAGE WOMEN: this play on words is in Cic. *de Div.* 1. 45.

7. *Maunettes* = *mal nettes*, 'dirty', *Monettes* from *Moneta*, a title under which Juno was worshipped at Rome.

8-9. PYTHAGORAS: Diog. Laert. viii. 1, 21, § 41 (W.F.S.).

SOCRATES: prob. allusion to his description of himself as a midwife, in *Theaetetus*.

EMIPDOCLES: Diog. Laert. viii. 2, 11, § 69 (W.F.S.).

ORTUINUS: see n. I, 194, 20-1. The reference is perh. to the scandal about him in letters i. 13 and ii. 39 of the *Ep. Obs. Vir.*

15. *Exod.* xxx. 13.

19-20. Aurinia, Velleda, in Tacitus, *Germ.* c. 8.

24. VERTUE. GOD should be 'Vertue of God'.

83. 3-4. HERACLITUS was known as *ακραιβός* (Cic. *de Fin.* ii. 5), and there is an allusion to the obscurity of Duns Scotus.

12. HECALP: a poor old woman of Attica, who according to Plut. *Theseus*, 14, hospitably entertained Theseus in his youth.

15-19. The story is told in Ov. *Fast.* v. 499-536.

39. Virg. *Aen.* vi. 136 et seq.

84. 1. RING: *verge*, which means either 'ring' or 'rod'.

7. FRESH CHIESE: *coscolons*, *rissoles*; see n. I, 109, 14-22 *ad fin.*

10. MEDICAL FINGER: the ring finger, next to the little finger, the *digitus medicinalis* of Macrobius. It was supposed to be specially connected with the heart and to have the faculty of detecting poisons (*E.C.*).

12. TOADSTONE: *crapaudine*, the petrified tooth of certain ganoid fishes, so called because it was supposed to be taken from the head of a toad. But *E.C.* thinks that R is here speaking of a small bone of the toad used as an amulet; for toads were more common than these fossils at Beusse (= Beuxes), near Chinon.

85. 36 et seq. 'did' anticipate his flight, holding the spindle in her hand, and went out into an orchard near her house. There stood an ancient sycamore; she shook it three times and upon eight leaves . . .

86. 9. UPPER SEAT: *perron*, 'step'.

22-5. 'She will shell thee of thy fame. She will be with child not of thee.'

87. 5. *O.E.D.* gives *twattle* only as a substantive (and verb), meaning 'idle talk' (= twaddle). The Fr. merely has 'little verses'.

88. 24-6. *non courante comme bacheliers insensez*, a pun on *rente courante*, a life annuity, and *bacheliers courants*, bachelors of arts, required to give a course of 'cursory' lectures (Rashdall, *Universities of Europe*, i. 418).

32. BACCHUS: born first of Semele, then from the thigh of Zeus.

33. HIPOLYTUS: restored to life by Asclepius.

PROTEUS: according to Philostratus (*Vit. Apoll.* i. 4), the mother of Apollonius learnt in a vision that she would give birth to the god Proteus.

35. PALICES: the Palici, twin sons of Zeus by a nymph Thalia, who in fear of Hera prayed to be swallowed up by the earth. Her prayer was granted, and her children were brought forth from the earth.

38. The Megarians, after driving out the tyrant Theagenes (circ. B.C. 620), recovered from the usurers the usury (τόκος) that had been exacted from them. This was called *παλιντοκία*. R here, no doubt intentionally, confuses it with the other sense of the word, 'second birth'.

PALINGENESIE: reconstitution of the body after dissolution, a Stoic doctrine. R perhaps alludes to the *σύγκρισις* and *διάκρισις* of Democritus (W.F.S.).

89. 9. PECK AND LIPPY: 'peck and quarter-peck.'

28. BETWEEN TWO WELL-DISPOS'D: *entre deux huis*, 'between two doors'.

34-5. CYNICK MANNER: 'rem habere cum uxore malum non est, ergo in publico malum non est,' attributed to Diogenes; *Erasm. Apoph. Diogenes*, 304 (190 c in Fol. of 1703).

36. CANOPY: *conopées*, *κωνώπιον*, mosquito-curtain.

90. 12. ALKERMES: Kermes, a kind of oak-gall from which a crimson dye is made in the East. The women of Cilicia were said to gather it with their mouths. *Diosc.* iv. 48 (W.F.S.).

18-19. SPEAK WISELY: WILL YOU EAT A PUDDING: *c'est bien à propos truelle*, *Dieu te garde de mal, masson*, 'it's a case of "talking of trowels, Good morning, mason"' (a proverb already quoted at I, 113, 35), i.e. your interpretation is an easy one, but without real basis.

91. 7-10. 'and this decree was put forth, confirmed, and

sworn among them by 'ods blood' (*saint sang breuz*, attenuated oath).

12. PILL HIM: *gluber*.

Nunc in quadriviis et angiportis

Glubit magnanimos Remi nepotes.

Catull. lviii. 4-5.

31. PROPERTIUS: II. xxviii. 36.

TIBULLUS: II. v. 81.

PORPHYRIUS: a neo-Platonist of the 3rd c., who alludes to the same superstition in his *de Orac. Philos.* i. 82 (E.C.).

32. EUSTACHIUS: Eustathius, see n. I, 5, 37. His commentary on *Il.* i. 14 is referred to (W.F.S.).

92. 13. *Asōias*: from *asōs*, oblique, indirect.

16. HERACLITUS: Plut. *de Garrul.* 17 (511 B).

19. ASSYRIANS: Lucian, 'On the Syrian Goddess,' c. 35-6.

93. 3. Herod. ii. 2.

17. AN ARTICULATE VOICE: *les roix* (Lat. *voxes*), 'words'.

22. LIB. 5: should be 'Lib. i'. For Bartolus, see n. I, 33, 27.

24. CUGUBIA: *Eugube*, Gubbio in Umbria. Bartolus inquires, as regards such deaf-mutes, 'utrum poterunt stipulari' (P).

31. AUTHOR: Lucian, *de Saltat.* 64.

95. 14. The anecdote is from Guevara's *Reloj de Principes*, of which a French translation was published in 1540.

96. 14. This anecdote occurs in one of Erasmus's *Colloquies* (*Ἰχθυοψαγία*).

25. *Dorter*: dormitory.

97. 11-12. *Num.* xvi.

32. *comme une chetie qui avorte*.

98. 15. The Pythagorean doctrine of the symbolism of numbers had been popularized in the *de Nuptiis Philologiae et Mercurii* of Martianus Capella. Bede had written *de Computo seu loquela per gestum digitorum*. See also Agrippa, *de Occ. Phil.* ii. 16, and Caelius Rhodiginus, xii. 43 (P).

17. SEWER: *architriclin*, the word used in the Vulgate version of *Joh.* ii. 9 for the Master of the Feast.

25. QUINARY NUMBER: Plut. *Quaest. Rom.* ii (263 F), and Mart. Capella, op. cit. vii. 732 (P).

34-5. Plut., *ibid.*

99. 8. GNAIS: Cinais, near Chinon.

MIREBALAIS: see n. I, 38, 28.

17. TERPSION: Plut. *de Gen. Socr.* xi (581 B).

28. DAVUS: the slave who in Ter. *Andr.*, 601 says, 'jam perturbavi omnia'.

32. CICERO: *de Div.* ii. 39.

100. 6. ALKATIM: 'pars continens spondyles quinque qui sunt immediate infra spondylem 12', according to the commentator Andreas Bellunensis on Avicenna (W.F.S.); i.e. the lumbar vertebrae.

16-17. NOW-A-DAYS: *de sejour*, 'when at leisure.' The words 'almost starved with Hunger' correspond to nothing in the Fr.

39-40. FIERCELY . . . WHICH: there is nothing corresponding in the Fr.

101. 20-1. POLYPRAGMONETICK ARDELOINE: *maistre Alliboron*. In R's time the term appears to have signified a jack-of-all-trades.

24. DA JURANDI: see n. I, 181, 38.

34-40. 'Then with the left hand he rubbed the upper side of the elbow of the said right arm, and little by little as he rubbed he raised the hand thereof in the air as high as the elbow and above it, on a sudden lowered it as before.'

102. 33. ELIANUS: *Var. Hist.* i. 14.

ALEX. MYNDIUS: ap. Athenaeum, ix. 49 (393 D).

103. 11. DISEASE: decease.

16. FOLKS: should be 'old Folks'. The quot. is from the *Knights*, 61.

FOR AS WHEN: the simile is from Plut. *de Gen. Socr.* c. 24 (593 E).

28. PLATONICKS: *Phaedo*, 107 E.

38-40. ISAAC: *Gen.* xxvii.

JACOB: *Gen.* xlix.

PATROCLUS: *Hom. Il.* xvi. 851.

HECTOR: *Hom. Il.* xxii. 358.

POLYMNESTER: *Eur. Hecuba*, 1259.

104. 1-2. RHODIAN: *Cic. de Div.* i. 30.

CALANUS: *Cic. de Div.* i. 23.

ORODES: *Virg. Aen.* x. 739-41.

5. Guillaume du Bellay, Sgr. de Langey, governor of Piedmont, of whose suite at Turin R had formed part since about 1540 (see *Introd.*, p. xvii). In December 1542 du Bellay had returned ill to France, and had died at Saint-Symphorien at the foot of Mt. Tarare (near Lyons) in January 1543. His death is referred to again in Bk. IV, cc. xxvi and xxvii.

7. CLIMACTERICK YEAR: generally regarded as the 63rd year (7×9 ; see Sir T. Browne, *Pseudodox*, iv. 12). But Langey is said to have been born in 1491 and to have consequently been 51 when he died.

19. VILLOVER: La Ville-au-Maire, some 5 miles N. of Chinon.

20. RAMINAGROBIS: a word meaning 'big purring cat'. It was formerly supposed that R referred under this name to the poet Guillaume Cretin (d. 1525) because the *rondeau* in this chapter was written by him. I. has shown good reasons for rejecting this view, and for identifying Raminagrobis with Jean le Maire de Belges (see n. l. 295, 29) a poet of strong anticlerical views, whom Epistemon in Bk. II, c. xxx. found 'faisant du grobis' in the nether world.

21. BROADBOW: *la grande Gorge*, 'the great Sow', a term applied metaphorically to syphilis. Le Maire was author of *Trois Contes de Cupido et d'Atroce*, in which *Gorge* in this sense is referred to. But the allusion here and that to the *Nasache*, the corporation of law clerks, have not been satisfactorily explained.

105. 8. SOCRATES. Plat. *Phaedo*, 118.

21-35. This *rondeau* (subject to slight alterations by R) was addressed by Cretin to a friend who had consulted him on his marriage. U's rendering conveys only the generally ambiguous sense of the original.

106. 3-4. BLACK BEASTS: i.e. mendicant friars.

23. JACOBINS: Dominicans; their principal convent in Paris was in the Rue St. Jacques (E.C.). The Fr. has *Cordeliers et Jacobins*, 'Franciscans and Dominicans', who are represented in what follows as two essential parts of the machinery of the Roman Church.

26. FILOPENDULUM: i.e. counterpoises.

AUTONOMATICK METAGROBOLISM: 'autonomic Metagrobolism', i.e. periphrastic vain-searching (*μάταιος* and *grabeler*).

29. THIS ODISIOUS ERROR: should be 'some confusion of Error'. The general sense of the passage seems to be that the doubts of the Roman Church in questions of heresy are resolved by these two orders.

34. ΙΧΘΥΟΦΑΓΙΑ: Erasmus has a colloquy entitled *Ἰχθυοφαγία*, between a butcher and a seller of salt fish, on the prohibition of eating flesh and fish, and on ordinances divine and human.

107. 4-6. *damné comme une serpe*, 'damned like a serpent'.

35-6. 'Santiago de Bressuire! Are there still some of that breed?' Bressuire is a town in Poitou, where there was an insignificant almonry of St. James. R humorously substitutes Bressuire for Compostella (E.C.).

38. Hor. *Sat.* ii. 5, 59.

108. 8. QUESTION: Ov. *Met.* iii. 316-38:

'Forte Iovem memorant . . .

. . . agitasce remissos

Cum Iunone jocos et "major vestra profecto est

Quam quae contingit maribus" dixisse "voluptas".

Illa negat.'

Teiresias, who had passed seven years as a woman, was blinded by Juno for siding with Jove.

14. MINORS: Minorites, Franciscans, founded by St. Francis of Assisi in 1206.

MINIMS: members of an order founded by St. Francis of Paola (15th c.).

16. SOUL: *âme*, in the first ed. *asne* (ass), which no doubt R wrote intentionally, as it recurs at 109, 13, and in c. xxiii. He subsequently thought it prudent to correct this and laid the original reading to the account of the printers (*Épître à Odet de Chastillon*; see 256, 12).

26. PUNIES: *punaises*, bugs.

34-5. ASCARIDS . . . LUMBRICKS: intestinal worms.

109. 2. MEDEN: a subcutaneous worm, *filaria Medinensis*, common in Arabia.

6-7. IN SUCH-LIKE . . . SOOTHSAYERS: *de son presme* [*provi-mus*], 'as regards one's neighbour'.

11. RESOLUTE FORMAL: *clavelé*, 'mangy'; a punning allusion to a Huguenot clockmaker of la Rochelle named Clavele, who had made a curious wooden clock. He was sentenced to death, and his clock to be burnt.

19-20. GREAT CAULDRON . . . HARD BY: should read: 'great Cauldron, within three fathoms of'.

22. DEMIGORGON: Demogorgon, a terrible infernal deity, first mentioned by the scholiast on Statius's *Thebais*; perhaps a mistake for *δημιουργός*.

110. 9. HOBGOBLINS: Louise de Mareau, wife of the provost of Orleans, had been buried in 1583 in the Franciscan church of that city. The friars pretended that her soul was damned and troubled them with knockings. It was discovered that the knockings were the work of a novice concealed in the roof. A number of the friars were sentenced to imprisonment. See R. Scott's *Discovery of Witchcraft*, xv. 23.

18. BRIBES: *bribes*, doles of bread.

III. 13. FACTIOUS DEVILS: *de faction*, 'Devils in action'.

15-16. CORDELIER: Franciscan.

CARME: Carmelite.

CAPUCIN: Franciscan of the new rule of 1528.

THEATINS: an order of regular canons of the Roman Church, founded in 1524, and named after their founder, John Peter Caraffa, bishop of *Theate* (Chieti) in Calabria (W.F.S.),

112. 3 4 'rent-collector of Coudray', a *château* and estate near La Devinière.

7. OBSERVANTIN: one who observes the strictest rule of the Franciscans.

8. MIRIBEAU: near Poitiers.

35. When monks underwent flagellation, it was accompanied by the singing of the penitential psalms (*E.C.*). *Ps. li* in the Vulgate begins with *Miserere* and ends with *Vitulos*.

113. 6. ESCHIVUS: *Phn. x. 3.*

14. 'Secondly, be out of debt.'

39. TOLOUSE: *Tolete*, Toledo, regarded in the Middle Ages as a centre of the study of Magic. Cf. Pulci, *Morgante*, xxv. 259,

Questa città di Tolletto solea
Tenere studio di nigromanzia.

40. PICARRIS. Picatrix, author of a compendium of ancient magic. He is referred to by Agrippa, *de Van. Scient.* xlii.

114. 10. SYBILLA: *Virg. Æn. vi. 260 and 490.*

11. TRIVULCIO: born at Milan, Marshal of France under Louis XII and François I, died 1518. The anecdote is in Brantôme, *Les Grands Capitaines*, ii. 224 (*E.C.*).

12. CHARTRES: Trivulce died at Châtres, now Arpajon, near Corbeil (*E.C.*).

30. Expounded by Caelius Rhodiginus, *Antiq. Lect.* i. cxcix (W.F.S.).

115. 4. ARMIES: *bardes*, horse armour.

16-19. BUT . . . HURLY BURLY: the Fr. merely has *Mais le grand effroy et vacarme principal*.

18. BLACK SANTUS: 'A kind of burlesque hymn, a discord of harsh sounds expressive of contempt or dislike' (*O.E.D.*).

31. Hom. II. v. 858-9.

116. 31. YOUNG ST. FRANCIS: St. Francis of Paola (1416-1507), founder of the order of the Minims, as distinguished from St. Francis of Assisi. He founded a cloister at Plessis-lez-Tours (see Scott, *Quentin Durward*, *passim*), and died there.

34-5. GOOD MEN: the Minims were known as *bons hommes*.

117. 13. TYREE: Thyrea; Herod. i. 82.

19. 'who carried the fragment of greave in his leg'; see next note.

24. **ENGUERRANT**: Enguerrand de Monstrelet, continuator of Froissart's *Chronicles*. He devotes many pages (Bk. I, ch. ii) to the mutual defiance of the Spaniard, Michel d'Oris, and the Englishman, Prendergast, which led to nothing. Finally Prendergast demanded 500 marks for his expenses in the correspondence, which had lasted several years.

26. **SAMOSATIAN**: Lucian, *de Hist. Conscrib.*

38. *Hor. Ars Poet.* 139.

118. 16-18. 'if ever was true in the art of medicine the saying of old Hippocrates *Judgment is difficult*.' The first aphorism of Hippocrates reads: ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή, ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πείρα σφαλερή, ἡ δὲ κρίσις χαλεπή.

18. **LANGO**: a modern name of Cos, the birthplace of Hippocrates.

27. **THAT YOU ADHERE**: 'that you should adhere'.

29. **ESTRANGOWRE**: *Estangourre*, East Anglia, so called in *Lancelot du Lac*. The allusion has not been explained.

35. 'at Branchidae' in the territory of Miletus (Herod. i. 46, &c.).

36-8. **PARTRAS**: Patras.

CANORIE: Canopus.

MOSUS: Mopsus, son of Apollo and Manto, daughter of Teiresias.

39. **TROPHONIUS**: the architect of the temple of Apollo at Delphi. He was worshipped after his death as a hero and had an oracle in Boeotia, not Leucadia.

119. 7-8. **HOBTHRUSHES, BROAMS, SCRIECH OWL-MATES**: *lamies, lemures, guaroux*, 'Lamiae [vampires], evil spirits, werewolves'.

15. *Tac. Ann.* xii. 22.

22. **SANMALO**: Saint-Malo. Ogygia according to Plutarch (*de facie in Orbe Lunae*, c. 26) is five days' sail W. of Britain, and Saturn is chained in a neighbouring island. R may have had in mind the Channel Islands.

36. **ST. PAUL**: one of the earliest of Christian anchorites, who died in the Thebaid in 342 (E.C.). See *Legenda Aurea*, xv.

120. 14. **BROWN-WHEAT-ISLAND**: *l'isle Bouchart*, see n. I, 140, 1-2.

HER TRIPPA: Henricus Cornelius Agrippa of Nettesheim (1486-1535), a physician of Cologne, is the person referred to. He was at one time Historiographer to Charles V,

17-19. The first four methods are explained by Agrippa, *Occ. Phil.* i. 57. *Lecanomancy* was a form of divination by water, *a pelvi aquae plena*.

20. HERMOLAUS BARBARUS: Ermolao Barbaro, Venetian humanist of the 15th c., translator of Aristotle and commentator of Pliny.

28-9. CATOPTROMANCY: divination by a mirror.

29. DIDIUS JULIANUS: in Ael. Spartianus, *Did. Julian.* c. 7 (W.F.S.).

35. COSCINOMANCY: divination by a sieve. Most of these divinations are mentioned in an epitome *de Speciebus Magiae Ceremonialis* by Pictorius Vigillanus, included in the 1531 ed. of Agrippa's *de Occult. Phil.*; or in the *Compendium amatoriae magiae* of Caelius Calcagninus (P).

37. SHIERS: *forcettes*, pincers, by which the sieve was held.

38. ALPHITOMANCY: divination with barley-corns; Theocritus, ii. 18.

124. 1. PLOTS AND MODELS: i.e. a table of the throws.

3. BREHEMONT: see I, 24, 32 and note.

6. STERNOMANCY: *de pectoris habitudine* (Caelius Calcagninus, op. cit.).

12. GIACOMA RODOGINA: see Bk. IV, c. lviii.

13. CEPHALOMANCY: should be 'Cephalonomancy' (from κεφαλή and ὄρος).

19. CAPNOMANCY: divination by smoke. After this word should follow 'on burning coals we will place seed of poppy and sesame'.

20. AXIONOMANCY: Axinomancy, divination by an axe.

21. JEAT-STONE: 'Hoc [i.e. jet] dicuntur uti magi in ea quam vocant axinomantiam, et peruri negant si eventurum sit quod aliquis optet', Plin. xxxvi. 19, § 34.

23. Hom. *Od.* xxi, where Ulysses shoots an arrow through twelve axe-heads.

24. ONYMANCY: i.e. 'onychomancy'; oil and soot were smeared on the thumbnail and a child reported the images seen therein.

25. TEPHROMANCY: divination by ashes.

28. Her Trippa specifies *sage*-leaves. Sage is one of the 36 magic herbs enumerated by Hermes Trismegistus (E.C.).

30-2. Tiresias and Polydamas are mentioned in this connexion by Pictorius Vigillanus (see n. 123, 35) (P), and the mode of divination at the place called Dina is described in the *de Occult. Phil.* i. 57.

35. BLADDER: with reference to the fool's bauble.

36. CHIROMANCY: should be *Cleromaney*, divination by lot.

38. HETEROGABALUS: who according to Pictorius Virgilanus consulted the entrails of children (P).

40. STICHOMANCY: *στίχων*, the verses of the Sibyl.

125. 18 T H I O D.: first letters of 'Theodorus'. The anecdote is told of Valens, Emperor of the East, 364-78, by the Byzantine historian Zonaras (F.C.).

20 LEXTUICINE: like aruspicine, by examination of entrails

22 NEGROMANCY: necromancy

24. APOLIOMIUS: Philostr. iv. 11 and 16.

25. PYTHONES: 1 *Serm* xxviii 11 et seq.

29. POMPY: Lucan, vi. 763 et seq.

32. SCIOMANCY: divination by shades, phantoms.

35. STILPIS-CROWN'D HAT. 'cc I, 298, 21.

37. 'Hyaenae ex oculis hyaenae inveniri dicuntur: et credimus, linguae hominis subditae futura praecinere.' Plin. xxxiii 10, § 60.

38-9 Pliny says that the tongue of a living frog (*rancer viventi*, not *trenti*) applied to the breast of a sleeping woman will make her speak the truth, and that the heart of an owl (*bubo*) has the same property. Plin. xxiii. 5, § 18, and xxix. 4, § 26.

126. 13. YEOMANS: in contrast to 'Nobles'.

25. HUGMES: Huismes, N. of Chinon, which he would pass on his way from l'Isle Bouchart to Thelema.

25-7. 'after passing the village of Huismes, addressed himself to Friar John and said to him, in a quavering voice [*becquetant*, F.C.] and scratching his left ear.'

31. METAGRABOLIZED: a word concocted by R from *μά-αρος*, 'stupid,' and *grabeler*, 'to examine carefully', i.e. 'stupified with thought' (S).

33 et seq. In this litany U has not followed the arrangement of the words in the original and has added a large number of his own, breaking the sequence of ideas and making it impossible to compare the translation closely with the French. The words were originally grouped in trios linked by rhyme, assonance, or some connexion of sense: e.g. 'ebony', 'brasil-wood', 'box-wood'. The words are intended as facetious compliments to Friar John's virile powers.

129. 32. Should read *Crescite, nos qui vivimus, multiplicamini*: a jumble of quotations from Gen. i. 22 and 2 Cor. iv. 11.

34-5. Perhaps a reminiscence of *Rev.* vi. 6.

37-8. Should read *Dum venerit judicare. Ps.* xcvi. 13 has '*Quoniam venit judicare terram.*

130. 6-7. 'Parcite dum propero; mergite dum redeo. Martial, *de Spect.* xxv B.

13. ONOCROTALWISE: 'like a pelican' (ὄνοκρόταλος), with allusion to ὄνος, ass.

15. GREEK Y: an emblem of the attributes of Priapus.

19. St. Rigomer (Rigomarus) was much venerated in Poitou. His relics were preserved in the church of Maillezais (see *Introd.*, p. ix).

131. 34. VARENES: Varennes, near the confluence of the Vienne and the Loire.

37. KETTLES: the brass cauldrons hung round the sanctuary, which all resounded when one was touched. Erasm. *Ad.* i. i. 7.

132. 2. 'Hic murus aheneus esto', Hor. *Epp.* i. 1, 60; Erasm. *Ad.* ii. x. 25.

22. MARCHIONESS IN ENGLAND: *marquise de Oinsestre en Angleterre*, 'Marchioness of Winchester'. Perhaps some notorious prostitute is referred to. The *English Gazetteer* (1778) s.v. *Southwark* states, 'In the times of popery here were no less than 18 houses on the Bank-side, licensed by the Bishops of Winchester . . . to keep whores, who were, therefore, commonly called Winchester Geese.'

26. SALOMON: *Prov.* xxx. 15, 16.

28. ARISTOTLE: *Probl.* iv. 26.

37. PAILLARDISE: lechery.

39. PROCULUS: Vopiscus, *Vit. Proc.* 12, 7 (W.F.S.); Corn. Agrippa, *De Van. Sci.* 63.

CAESAR: W.F.S. refers to Sueton. i. 50.

40. There is nothing to this effect in the Koran.

133. 5. THEOPHRASTUS: *Hist. Plant.* ix. 18, 9.

PLINY: xxvi. 10, 63.

ATHENÆUS: i. 32 (19).

18. There was a Franciscan convent at Castres in Tarn, which R may have visited, for it is not very far from Montpellier.

35. There was a Benedictine abbey and a Franciscan convent at Saint-Maixent (near Niort in Deux-Sèvres). According to Bk. IV, c. xiii, Villon had his Passion-play acted there.

134. 4. TO RIGHTS: *par la volerie* 'by the ropes', the ropes and pulleys by which, in the Mysteries, angels were lowered to the stage (E.C.).

9. Valer. Max. ii. 10, 8 (W.F.S.).

13. 'time quells all things.'

135. 6. WUNDERBERICH: *Wunderberlich* or *Wunderberlich*, i.e. 'Wonderful'; probably the Lake of Thun is meant. The town of Sign is S. of Berne.

18-21. 'and more than I was wont I dread the lighting on bad wine.'

24-6. 'But what then? Gentle Companion always, as much as or more than ever.'

37 et seq. 'Not everyone that would be a cuckold is one. If thou art a cuckold, *ergo* thy wife will be beautiful; *ergo* thou wilt be kindly used by her, *ergo* thou wilt have friends in plenty; *ergo* thou wilt be saved'—doubtless in consequence of the virtues of humility and long-suffering to be displayed by Panurge.

136. 6-7. 'Thou wilt be only the worthier for it, sinner.'

12. This collection of uncomplimentary epithets, the counterpart of the litany at pp. 126-8, contains nearly three times as many words in the translation as in the original, and it is only here and there possible to relate the two. The words in the Fr. for the most part signify some disease, deformity, or defect in men or animals, and are linked together by some similarity of sound or sense.

139. 32. JOYNT: *articuler*, indict.

WHIRVLES: *vertoliz*, whorls or fly-wheels fixed on the end of spindles to make them turn better.

140. 21. CORNWALL: i.e. Cuckoldry.

28. HANS CARVEL: see I, 29, 25-6 and n.

29. MILLINDA: see n. I, 20, 1.

40. Both in Hans Carvel and his wife, R may have had in mind real persons, whom the readers of his circle would be able to identify.

143. 17. ST. PICOT: *saint Picault*. There was a martyr of Nicaea of this name, which is a common one in Poitou (E.C.). Le Duchat suggests a corruption of the German *Bei Gott*.

26. YOU SPEAK LIKE A COURTIER: the discourse up to this point is, in fact, based on a passage in Bk. ii of *Il Cortegiano* of Baldassare di Castiglione (p. 176 of the Tudor Translation), of which a French translation had been published in 1538.

144. 6. HIPPOTHADEE: L, in his introduction to this Book, shows reason for thinking that R refers under this name to Lefèvre d'Étaples (1455-1537), a Calvinist theologian and translator of the Bible, whose commentary on the Epistles of St. Paul had appeared in 1512.

7. RONDIBILIS: probably represents, at least in certain respects, Guillaume Rondelet, *procureur des étudiants* at Montpellier when R studied medicine there, and subsequently professor at that university (L).

BRIDLEGOOSE: see below n. 177, 23.

9. PYTHAGORICK FIELD: *tetradē*. Four was the perfect number of the Pythagoreans (Plut. *Plac. Phil.* i. 3).

11. TROUILLOGAN: L sees in this name a reference to some unidentified Pyrrhonian philosopher of the school of Occam and Scotus. But all four guests may well be merely typical characters invented by the author.

33. 'on behalf of his worthy and learned Son.'

35. Jean de Boyssonné, professor at Toulouse and subsequently judge at Chambéry; a friend and correspondent of R.

145. 7-8. DEPUTY-GOVERNOR: *lieutenant*, 'magistrate'.

8. FONSBETON: there is a spring of this name near Poitiers on a road that R must have known (E.C.).

14. DE ALIACO: see n. I, 241, 1.

146. 11-12. 'and we shall eat goose, 'Ods body, that shall not be of my wife's roasting', a reference to a passage in *Pathelin*, where the lawyer beguiles the draper with a delusive promise of a goose roasted by his wife.

149. 14. SOLOMON: *Prov.* xxxi. 10 et seq.

19. HYPOCRAS: wine flavoured with cinnamon and strained through a woollen bag known as Hippocrates' sleeve.

20. STOMACHED: 'stomachic'.

23. LUBBARDLY QUAFFING: *beurs* = *burs*, brown. *Saussignac* is perhaps Saussenac in the diocese of Albi (E.C.).

24. TO THE REST: 'Now for the others'.

33-4. This matter is discussed by Plutarch, *Quaest. Conviv.* iii. 5 (652 D), and by Tiraqueau (see *Prelim. Note* to this Book), *de Leg. Conn.* xv. 98 (E.C.).

150. 19-21. 'Sine Cerere et Libero friget Venus', Ter. *Eun.* 733.

22-3. Diod. Sic. iv. 6, 1; Paus. ix. 31, 2 (W.F.S.).

30-3. '*Nymphaea Heraclia* [water-lily], *Amerina* [a *Salix*], Willow, Hemp-seed, Honey-suckle, Tamarisk, Agnus Castus, Mandrake, Hemlock, the small Orchid, the Skin of a Hippopotam.'

151. 25. THIRD CONCOCTION: according to medical notions of the time, there were three digestions or concoctions, the first in the stomach, the second in the liver, the third in the organs themselves.

30. Lucian, *Deor. Dial.* 19.
 33. This derivation is in the *Etymologicon* of Isidore of Seville (E.C.).
 38. Hippoc. *de Arte*, c. 21.
 152. 8. Ovid, *Rem. Amor.* 161-2.
 25-6. Not in the Fr.
 27. Theophr. *Frag.* 114 (W.F.S.).
 31. Diog. Laert. vi. 2, 51.
 34. Paus. ii. 10, 5.
 153. 25. WONDERFUL NET: *rete rarabile*, see n. 33, 35.
 38. Plat. *Phaed.* 64 A.
 154. 1. Plut. *de Curis.* 521 F.
 13 et seq. Lucian, *Deor. Dial.* 19. R enumerates only six of the Muses.
 155. 3. Hippocrates, *de Genitura*.
 10. PARASTATICK LIQUOR: *geniture*, 'generative fluid'.
 17. SCYLLINO: there was a Roscelino who was prior of Saint-Victor-lez-Marseille in 1250. Le Duchat observes that the monastic vow of chastity there was limited in *quantum potest humana fragilitas pati*.
 21. THERAIDA: see n. 50, 25-6.
 35. This was a period of oversea discoveries in the Far East and West.
 156. 10. FAIR PLAY: *jeu sans illenie*, 'honest sport', a proverbial expression.
 14. The city of Rome under the popes had borrowed the symbol of the Roman republic.
 34. LANGO . . . POLYSTILO: *modern names of Cos and Abdera*.
 157. 1. One of the spurious letters included in the works of Hippocrates.
 28. The comparison is from Plut. *Conj. Præc.* ix. 139 c.
 158. 11. PLATO: *Tim.* 90-1.
 40. PROETIDES: daughters of Proetus, king of Argos, who were stricken with madness and imagined themselves cows. The *Mimallonides* and *Thyiades* were the women who celebrated the Dionysiac orgies.
 159. 11. Arist. *Phys.* viii. 1, 5 et seq.
 14. Plat. *Phaed.* 245 c.
 39. CRITOLAUS: a Peripatetic philosopher who came to Rome in 155 B.C. The *libra Critolai* is frequently referred to: he held that if spiritual goods were placed in one scale, and material goods in the other, the former would much outweigh the latter.

160. 18-19. EPIDIDYMAL STORE-HOUSE: R merely says 'in man'. The *epididymis* is part of the testicle.

36. AUTHOR: Æsop, see below, n. 162, 28.

161. 9. SQUINANT: *oxyrrhinos*, Pliny's scented reed, an *Andropogon*, formerly used in drugs, and to aromatize wine.

GRAINS: *graine de Paradis*, cardamom-seed.

11-13. 'of the growth of La Devinière in the vineyard of the great Sorb-tree, above the rook-walnut tree.' See n. I, III, 4-5. This was no doubt an actual vineyard on the Rabelais estate.

24. TINTOUILLE: *Tinteville*. A François de Dinteville, bishop of Auxerre, who died in 1530, was ambassador at Rome. R may have heard there of a reform of the calendar attempted not by Dinteville, but by an earlier bishop of Auxerre, Michel de Crenay (E.C.).

162. 2-3. 'St. George, Mark, Vital, Eutropius, Philip, Holy Rood.' The dates of these festivals are 23, 25, 28, 30 April, and 1 and 3 May.

4. 22 April.

11. 'so he called the mother of the Three Kings', an allusion no doubt to some popular tale which made Epiphany the mother of the Magi.

17-18. The dates of these festivals are 25 July, 24 June, 22 and 26 July, and 4 and 10 August.

28. R here adapts a story attributed to Æsop by Plutarch (*Cons. ad Apollonium*, c. 19), substituting Cuckoldry for Mourning (*πένθος*), who is there said to be granted the honours reserved for the dead.

165. 25. ENTHYME: argument. R merely says 'in his first words'.

166. 12-15. SEMIRAMIS, &c.: who were guilty of unnatural loves. Plin. viii. 42, § 64; Herod. ii. 46; Strabo, xvii. 802 (i. 19). Pasiphae was mother of the Minotaur; Egesta mother of Acestes by the river-god Crimisis in the form of a dog or bear.

15. AND SUCH LIKE PUPPIES: these words should be deleted. U evidently wrote them at first as a translation of *et aultres telles mastines*; then discovering his mistake, substituted 'and other such like Queanish flurting Harlots', but omitted to cross out the words he had first written.

17. POPE JHON 22: Jacques Duèze, of Cahors, one of the Avignon popes (1316-35). He was author of the *Decretals* known as the *Extravagantes* (see n. III, 64, 34). His visit to Fontevault is imaginary. The anecdote here given is from the *Sermones Discipuli de tempore* of Jean Herolt (E.C.).

18. *Tortue-pain*: punning trans. of *Coirevauford*; the first ed. had *Fontevault* (near Saumur), the name of which were said to have had the privilege of confessing themselves to their abbot (E.C.). Fontevault lies a few miles W. of Chinon. It contained a celebrated abbey founded in the 11th c., with a convent of nuns. In the abbey church had been buried Henry II of England, Richard Cœur de Lion, and Eleanor of Aquitaine.

168. 2-4. R here enumerates some of his fellow students at Montpellier. Tollet became a surgeon of high reputation. Saporita also is known as a professor of medicine at Montpellier.

12. *Lacyniis form*: the string of the tongue.

169. 3. *Burtoonsky*. *patchnage*. The next words in the Fr. are *Retourneus à vos routous*, a quotation from the *Farce de Pathelin* (see n. 1, 10, 9). The husband's refusal to pay the doctor on the plea of deafness recalls the shepherd's bleating in reply to Pathelin's demand for payment.

6-9. 'that I should marry boldly, and should not trouble about being a cuckold. Pretty advice indeed!'

14-15. Panurge jumbles a medical saying (*Stercus et urina*, &c.) with a legal one, which runs:

'Dat Galenus opes, dat Justinianus honores;
Ex alius paleas [chaff], ex istis collige grana.'

28. *De re-re inspicendo custodiendoque partu* is a title of the Digest, xxv. 4, on the subject of the legitimacy of a posthumous child (E.C.).

30. *PLASTER*, &c.: *clystere barbarin*, perhaps 'rhubarb clyster'. Obscure.

40. *ROSE NOBLES*: see n. 1, 149, 17.

170. 1-2. A development of Merlin Coccaï's 'Medicamentum more negantium' (*Macc. vi*). Cf. Molière, *Le Médecin malgré lui* (ii. 8).

5. *GET ENOUGH*: 'take anything'.

11. Metaphor from the Greek torch-race. *Erasm. Ad. 1. ii. 38*.

29-30. Cf. *Tob. v. 16; xi. 4*. But no name is there given to the dog.

31. In Bk. II, c. xxiii he was reported to have been translated to the land of the Fairies.

171. 29. Aristippus, whose *ἔχω λαΐδα ἀλλ' οὐκ ἔχομαι* is given by Diog. Laert. ii. 8, 4 (75).

33-6. *Plut. Conjug. Praec. 18*.

37 et seq. 'So (quoth Rondibilis) do we say *neutral* in medicine and *the mean* in philosophy, by participation in

the one and the other extreme, by abnegation of the one and the other extreme, and, by division of time, now in the one, now in the other extreme.' The example of luke-warm water, and the rest of the sentence to 172, 6, are not in the Fr.

8-9. 1 Cor. vii. 29.

15. AND PROPAGATING OF HIS RACE: not in the Fr.

23. AND HER BUTTOCKS: not in the Fr and out of keeping with the tone of Pantagruel's conversation in this Book.

27-9. 'You talk like a book [W.F.S.], quoth Panurge, but methinks that I am let down . . '

31. HERACLITUS cf. n. I, 249, 31.

173. 27. 'Non licuit thalami expertem sine crimine vitam Degere more feræ.' Virg *Æn* iv. 550.

175. 7-8. 'I give it thee, save [i.e. except] the Spectacles'

10-12. 'I will do the like for thee when thou wilt.'

24. BERGAMASCO LOCK. a *ceinture de chastete*. These were first manufactured at Bergamo.

39. PHRENES, METAPHRENES, the diaphragm and posterior part of the thorax

176. 3. INCORNIFISTBULATING. burlesque combination probably of *in*, *cornu*, *fistula*, *tibia*, and *fibula*, to pour in through a narrow orifice. The word occurs also at I, 198, 22.

7. TUSH, FOR SHAME. *Trut alant*, a driver's cry, 'Marry come up' (W.F.S.)

32-5. *Par la chair, je renue, par le sang, je renague; par le corps, je renonce. Il m'eschappe* U's translation hardly does justice to the vigorous conciseness of Panurge's admission of defeat.

177. 2. FRONTISPIECES *phrontistere*, *φροντιστήριον*, place of thought.

18. Plat. *Tim* 17 A.

23 BRIDLEGOOSE: L shows reason for thinking that in this character and the anecdote that follows R had in mind some actual person and incident. But they have not been traced. *Mirlingues* (*Myrelingues*) has been variously explained, e.g. as from *μυρίοι* and *lingua*, or *mira* and *lingua*. The word seems intended to convey the idea of a large city, perh. Paris or Toulouse.

28-33. 'to appear in person and justify before the Senators some sentence pronounced by him.'

180. 27-9 Virg. *Æn*. vii 47, and the comment of Servius thereon.

37-8. CHORÆBUS: Corœbus, son of the Phrygian King,

Mygdon. He loved Cassandra and was killed at the sack of Troy.

EUPHORION was a grammarian of Chalcis in Euboea and librarian of Antiochus the Great. See Serv. ad Virg. *Æn.* ii. 341, and Erasm. *Ad.* ii. ix. 64, *Stultior Coræbo*.

181. 2-6. Giovanni Andrea, Nicolo Tedesco (*Panormitanus*), Andrea Barbazio, Giasone del Maino, were Italian jurists of the 14-15th c. The papal writ referred to is a rescript of Honorius III 'Majori et Burgensibus de Rupella', Decretals i. iv. 10. P states that the anecdote of Seyny John is given in a gloss by Andrea on a letter of Innocent III to the Bishop of Poitiers (Decr. i. iv. 3).

7-8. Caillette was court-fool to François I; Seyny (*seigneur*) John was a buffoon of much earlier times (anterior to 1348). Both are mentioned in the *Ship of Fools*.

13-15. R merely says, 'eating his bread at the smoke of the roast'.

182. 26-7. *un tournoys Philippus*, an ancient coin of Philip V, worth one *sou*, or twelve *deniers*, of Tours.

39-40. 'he finally rang it several times on the stall.'

183. 2-6. 'and setting on his head his hood of marten skins with paper ears, ruffled like organ-pipes.' See e.g. the illustrations to Barclay's *Ship of Fools*.

15. FOR A CAUSE: see n. I, 35, 33.

20. THE ROTA: an ecclesiastical court at Rome composed of twelve prelates, dealing with matters beneficiary, and with appeals from other ecclesiastical courts.

Chapter-title. BLAZED: *blasonné*, described in laudatory terms.

184. 2. TRIBOULET: court-fool to Louis XII and François I, born near Blois, died about 1536.

5. 'Blasons' enumerating attributes were popular in the 16th c. R has made of this one a sort of game in which the players vie with one another in epithets descriptive of Triboulet. The epithets in the translation are more numerous than in the Fr. (240 against 208), and they are not in the same order, nor are they correctly assigned to the respective interlocutors, but they can in many cases be traced to their originals, and notes on some of these are given below. As in the burlesque litanies in cc. xxvi and xxviii, the epithets, in the Fr., are to some extent arranged in series, drawn metaphorically from a variety of subjects, astrology, music, wine-making, falconry, jewelry, &c.

16. PRIMIPILARY: from *primipilaris*, the centurion of the first company.

185. 9. HAUNCH AND SIDE: *alateré alléré*, with allusion to *legatus a latere*.

17. ALGAMALIZED: from *algamala*, amalgam.

23. TROPOLOGICAL: a term applied to the interpretation of Scripture, which might be *literal*, *allegorical*, or *tropological* (P).

24. MICHIER PINCRUST: i.e. miser, apparently as translation of *tacuin* (LL. *tacuinus*), maker of almanacs.

26. SUMMIST: a partisan of the *Summa* of St. Thomas Aquinas (W.F.S.).

28. MORRISH: 'morris-dancing'.

31. COMPASSIONATE: *capussionnaire*, 'hood-wearing'.

35. ALMICAUTARIZED: from *almicantarath*, a circle of the celestial sphere parallel to the horizon.

186. 1. OVERCOCKRITEDID . . .: *supercoquellicantieux*, 'cock o' the walk' (W.F.S.).

3. CORALLERY: corollary.

10. MAST-HEADED: *de gabie*, It. *da gabbia*, 'fit to be locked up' (S).

12. SECOND NOTIAL: 'of second intention'; see n. I, 195, 34.

21. BABLE: bauble.

187. 12. GODDERLICH: godly.

23. The *Quirinalia* was also called *Stultorum festa* because it was reserved for those who did not know to which Curia they belonged. There was a *Fête des Fols* in France at which religious ceremonies were parodied.

28. U has omitted the second half of the sentence, 'he would have his rump well galled' (W.F.S.).

29. FATUUS: see 180, 28, where he is identified with Faunus.

GOOD DAY: *Bonadies*.

32. GOOD EVEN: *Bonedée*, *Bona Dea*, a Roman goddess of the earth, regarded as the female counterpart of Faunus, his daughter or his wife (Smith, *Class. Dict.*).

40. ACCORDING TO MY FORMER RESOLUTION OF HIM: not in the Fr.

188. 23-7. IMMEDIATELY . . . READ; AND: not in the Fr.

189. 1. In the citations from the Digest, &c., in this and the following chapters, *ff* stands, according to 16th c. practice, for *Digest*; *C.* for the *Code*; *c.* for *canon*; *d.* for *distinctio* (a division of the canon law); *l.* for *lex*; *gl.* for *gloss*; *extra.* for *Extravagants* (see n. III. 64, 34).

ARCHID. stands for Archidiaconus, surname of Guido Baisius of Reggio, a canonist of the 13-14th c.

20. This signifies '*Digest, de re militari, lege, qui cum uno [testiculo natus est, quive amittit, jure militabit]*', &c. (P).

22. LUN. RO.: Ludovicus Romanus, otherwise Pontanus of Spoleto, a 15th-c. commentator on the Code.

27. TRIQUAMILLI: see n. I, 292, 21. I. thinks that R had in mind his friend Tiraqueau (see *Introd.*, p. viii).

30-1. ALFA JUDICIORUM: upon the literal interpretation of this phrase (*alea* means 'throw of dice'), used in the courts to signify the 'hazard of judgments', Bridlegoose builds up the argument in defence of his method of deciding suits.

31. 'Per doctores [causa] 26 [2nd part of the *Decretum* of Gratian], quaestio ii, canon Sors' (P).

38. Henri Ferrandat of Nevers, author of a commentary on the Decretals.

39. Should read, '*ubi doct.* remark that Chance and Fortune . . .'; i.e. 'where the doctors remark that . . .'.

The law *sed cum ambo* prescribes '*sed cum ambo ad iudicium provocant, sorte res discerni solet*'; and the gloss states, '*sorte, per taxillos*' (P).

190. 4. Petrus Baldus de Ubaldis, see n. I, 212, 29; Bartolus, see n. I, 33, 27; and Alexander Tartagno (15th c.). The law *si duobus*, like the law *sed cum ambo*, prescribes recourse to lot in certain cases.

9. i.e. conform to the dictum '*Gaudent brevitatem moderni*' cited in Gloss 1 on the law *Quod metus causa*.

28. DUPLIES, TRIPLIES: *duplique, triplique*, respectively the defendant's 'rejoinder' to the 'reply' of the plaintiff, and the plaintiff's 'rebuttal' to the defendant's 'rejoinder'.

29. REPROACHES: *reproche*, the proceeding by which one of the parties challenged a witness of the other side as not competent to give evidence. The act replying to a *reproche* was called a *salvation*, which U has translated by 'Salvation-bill' in the next line.

34. DECLINATORIES: *déclinatoires*, challenging the competence of the court; i.e. pleas to the jurisdiction.

35. MESSAGES: *envois*, transfers to another jurisdiction.

191. 1. SPEC.: for *Speculator*, the canonist Guillaume Durand, author of the *Speculum Judiciale* (P).

4. The files of papers, relating to a suit were kept in linen bags (R. xvi s. ix. 290).

28-9. 'and the versal law versified, that *ead. tit.*

Semper in obscuris quod minimum est sequimur, which is, in fact, a pentameter.

38-40. 'in his favour whose Chance, delivered by the

Lot of the Dice, a sentence judicial, tribunian, praetorial, falls out first.' The Tribunes constituted a high court of appeal by virtue of their power of protecting individuals. The edicts of the *Praetor Urbanus* formed a code of civil law, and he was the chief civil judge.

192. 30-1. Othoman Vadare has been variously identified. Vataire, physician to the Duc d'Alençon, may be the person referred to (W.F.S.), but he did not die till 1574 (P), whereas R refers to *seu M. Othoman Vadare*. The *archiatri* referred to in the title quoted were stipendiary physicians under the Empire.

193. 17. D. THOM.: Thomas Aquinas.

19. D. AL. DE ROSA: Albert de Rosata, see n. I, 195, 39-40.

20. BARBATIA: see n. 181, 2-6.

23-4. Should read 'In very deed, one day . . . '.

25. SIXTH: 'ninth' in the Fr.

31-3. 'and Baldus has said it in *l. Singularia*'. *Salic.* stands for Salycetus, a frequently quoted jurist. It is not known to whom *Card.* in the next line refers. *Cle.* stands for Clementines (see n. III, 64, 34).

35. MUSSE: *mousche*, a school-boy game, in which one is chosen by lot as the 'fly' and the others strike at him as if to drive him away. See below, n. 194, 3.

37. HIC NOT.: i.e. *hic notetur*.

39. 'de quo C.'. The Code here speaks of a certain *Museus*, whose name R has modified for the purpose of his jest.

40. 'and *Muscarii*, such as play . . .'. The Code, *de Excusationibus artificum*, does refer to *muscarii*, where the word means, not what R facetiously suggests, but 'perfumers'.

194. 3. 'and on that occasion M. Tielman Picquet was the fly.' There was a family of Montpellier of the name of Picquet (E.C.).

20-1. JO. DE PRA.: John de Prato, a Florentine jurist (15th c.).

26. AUTENT. is for *Authenticum*, see n. I, 15, 30.

27. SPEC.: see n. 191, 1.

195. 24. THORO: *thoris* in the Fr. text. Cf. Virg. *Aen.* vii, 53.

31. BROCADIUM: legal axioms were called *Brocards*: and a volume entitled *Brocardia Juris* had been published. Bridlegoose makes *Brocadium Juris* the name of a professor of law.

32. SMERVA: *Semerve*, now *Smarve*, a village near Poitiers.

196. 5. The joke about Council of Lateran and his wife

Pragmatic Sanction appears to have been current at this time. It occurs in the *Contes of Des Periers*, lxvi. The Council was held in 1512-17; the Pragmatic Sanction of 1439 was annulled by the Concordat of 1516.

15-19. MONTMORILLON: 20 miles S.E. of Poitiers.

PARTHENAY, the same distance to the W. The other places named are in the neighbourhood.

197. 6 The law *De periculo et commodo rei venditae* deals with the case of the sale of wine; but there is no reference to Bridlegoose's point.

27. ILARD AND FULLY UNDERSTOOD: these words are not in the Fr. and spoil the point. The title is *Si quadrupes pauperiem fecisse dicatur lex Agaso*, 'Agaso cum in tabernam equum deduceret, mulam equus olsecit. Mula calcem reject et crus Agasoni fregit. Consulebatur, possetne cum domino agi quod ea pauperiem fecisset. Respondi, posse.' On this the gloss quoted (P).

36. 2 *Thess.* iii. 10. 'Si quis non vult operari, non manducet.'

37-8. 'And *Currere* more than a trot *utulam compellit egestas*' (W.F.S.).

198. 10-11. THEY HAD NOT: the word 'sold' is omitted.

13. LIGUGÉ: Ligugé; see n. I, 187, 1.

199. 26. Like the 'Saxo cere comminuit brum' of Ennius (W.F.S.).

28. PARANYMPH: bridesman.

200. 8-9. Allusion to the contention between Louis XII and Venice (1508-13).

10-11. There was a prolonged dispute between the Popes and Ferrara in the early part of the 16th c.

12-13. R's letters from Rome (1535-6) contain an account of a bloody battle between the Sophy of Persia and the Turks.

13. The Czar Vassili (Basil) built the fortress of Vassili-gorod on the Volga in 1525 to keep the Tartars in check. Cf. 261, 34.

30. *Ov. Am.* iii. xi. 35.

201. 7. For this legend see Arist. *Hist. An.* vi. 30; Plin. viii. 36, § 54.

202. 3. TABELLIONS: notaries.

4. EXPEDANEAN JUDGES: *judices pedanei*, judges of inferior local jurisdictions (originally private persons chosen by the praetor to inquire into cases, W.F.S.), so called probably because they went on foot to the court, or delivered their judgements standing.

- 17-18. *Act. Apost.* xx. 35.
 31. i.e. 'A bird in the hand', &c.
 35. The second line of a distich by Dionysius Cato (5th or 6th c.), one of the *Autores octo morales*.
 36 et seq. 'The true etymology of the word Process is that it ought to have in its pursuit (*prochatz* = *pourchas*) many sacks (*prou sacs*), upon which subject . . .'.
 203. 8. *Ov. R. A.* 420.
 24. *Hor. Ars Poet.* 359. The preceding and the following passages are very much expanded in the translation.
 204. 5. The story is from Aretino's *Dialogo del giuoco*. R presents it as an incident of the siege of Stockholm by Christian II of Denmark in 1518.
 9-10. ANTO. DE BUTRIO: Antonio da Budrio, of Bologna, 15th-c. jurist.
 16-20. 'By the head of an ox, boys, may the barrel-evil trip you! Now that I have lost my four and twenty coppers, I am ready for fisticuffs. Is there one among you ready to fight me on good provocation?'
 22-3. HONDER-SPONDER: *Hondrespondres*, 'hundred-pounders'.
 26-8. 'The Gascon offers to fight any of us, but he is more likely to steal; therefore, good wives, keep an eye on the gear.'
 205. 2. CRISSIE: the *chevalier de Crissé*, of an Anjou family.
 8. *Juv.* xiii. 134.
 20-2. 'By St. Arnaud's head, who are you that wake me? The tavern-fever take you! Ho, Saint Sever, patron of Gascony, I was sleeping so well when this rascal woke me.'
 26. 'Hey, poor devil, I should thrash you now that I am rested. Go and rest there a little like me. Then we'll fight.'
 34-5. *Là compete le mot doré*, 'Thereto is appropriate the Golden Word'. U has misread *compete* as *compère*.
 35. JHON ANDREW: see n. 181, 2-6.
 37. DORMIENDO: should be *quiescendo*.
 206. 2. BID THEM: should be 'bid him'.
 207. 25-31. 'in confounding the wise, in lowering the mighty, and in exalting the simple and humble.' Cf. 1 *Cor.* i. 27 and *Luc.* i. 52.
 208. 21-6. VAYLING HIS CAP, &c.: R merely says that Pantagruel 'bowed to the court', and withdrew.
 36. See *Introd.*, p. x.
 209. 7. Montlhéry, near Corbeil, S. of Paris.
 15. *Valer. Max.* viii. 1, *ad fin.*; *Aul. Gell.* xii. 7.

210. 16-17. 'replied that the contending parties should be sent to appear personally before them.'

211. 7-212. 13. The sentence in the French is extremely long, and U has misunderstood it and greatly expanded it. The subject of 'throw and turn the dice' at 212, 13 is 'the Intelligences, who' at 211, 7. The sense would be in some measure restored if 212, 13 were read, 'the Intelligences would throw and turn the Dice, to the end that', omitting 'by the Providence aforesaid'.

212. 18-21. Quoted from Thomas Aquinas, *Opuscula*, xxv. 5 (W.F.S.).

24-32. 'of those who administer the law in this Myrelinguan Parliament in Myrelingues, that an action at law would not be worse decided by throw of dice, come what might, than it is in passing through their blood-stained and prejudiced hands. Especially seeing that their principal Direction . . .'

34. Tribonianus, the compiler of the *Pandects* for Justinian. He was violently abused by Suidas, and later by Budaeus and other humanists.

213. 16-18. Plin. xix. 1, § 6.

26-7. BRITON WINT: see I, 44, 19.

28. 'Blandureau apples', the *blanc duriau* variety of Auvergne (S).

214. 14-15. HORNEPIPE: *Cornemuse*, 'hornpipe' in the sense of bagpipe. Bagpipes were a special product of Buzançais (on the Indre) (E.C.).

215. 29. Virg. *Æn.* iii. 443-52; vi. 74-6; Lucian, *δὲς κατηγορουμένους*, c. i.

34. 'on several Holy Days of his great Idol among the fanatical Eunuchs did publicly shake his head.' 'Jactavit autem caput inter praecisos fanaticos' (Lamp. *Hellog.* 7. 2).

37. Plaut. *Asinaria*, ii. 3, 23 (403).

216. 2. Plaut. *Trinummus*, v. 2, 45 (1169).

9-14. 'As in the like case did the gelded Galli, priests of Cybele, when celebrating their services; from which the Goddess has her name, according to the ancient theologians, for *κυβλάθαι* [a mistake for *κυβιστᾶν*] . . .'. This etymology and other parts of the argument are borrowed from Budaeus, *Annotationes*, commenting a gloss on the Digest, xxi, *De aedilitio edicto*, l. i. 9, *Apud Vivianum* (P).

17. Livy, xxxix. 13.

18. FOBEDAYS: 'apparently mysteries or feasts. Ozell says upon this "If this be a scotch word for holy days, be it so"' (Nares).

30. JULIEN: written by R by mistake for 'Vivian'; the reference is to the gloss mentioned in n. 216, 9-14.

217. 12. 'which Virgil acknowledgeth of himself, when he was shaken by Apollo Cynthus.' 'Cum canerem reges et proelia, Cynthus aurem Vellit et admonuit.' Virg. *Ecl.* vi. 3.

218. 6-8. 'and, just as he, meaning to ask King Louis XII for the Controllershship of salt at Buzancay for a brother of his, asked for a hornpipe, even so . . .'

21. VAUBRETON: a hamlet near Chinon. Cf. I, 134, 3.

26-7. 'In Lorraine *Fou* is very wisely near to *Tou*. Everything is foolish [*Tout est fou*].' *Fou* is a village a few miles from *Toul* in Lorraine.

28. *Eccl.* i. 15, mistranslated in the Vulg. 'Stultorum infinitus est numerus'.

219. 3. MONKY: Panurge says *moyneau*, a pun on 'monk' and Lesbia's 'sparrow' (Catull. ii. and iii).

6. Suet. *Vit. Dom.* iii.

9. SAULIAN: Saulieu, in Côte d'Or.

19-20. FLANDAN: part of a lady's head-dress; originally, it appears, a term of fortification.

SULTANA: rich gown trimmed with buttons and loops.

POLVIL: perfumed powder.

POSTILLO: *pastillo*, musk.

220. 11. PRICKLING BRAMBLY THORN: should be 'backbone'. See n. I, 215, 35.

29. ACHATES; DAMIS: the companions respectively of Æneas and Apollonius of Tyana.

221. 14. AQUANDE: i.e. *à Candes*, near Chinon, where St. Martin died (W.F.S.). This is probably an allusion to a comic scene in the *Mistère de Saint Martin* in which a blind man and a paralytic take fright at the approach of the Saint's body, which will cure them and deprive them of their lucrative infirmities (P).

25. XENOMANES: 'admirer of what is foreign'. He has been doubtfully identified with Jean Fonteneau, known as Alfonse of Saintonge (d. 1545), who had been pilot to Roberval on his voyage to Canada in 1541.

28. LANTERNATORY . . . COUNTRY: *pays de Lanternois*, 'Lantern-land,' see n. 282, 13-18, and Bk. V, c. xxxiii.

36. FREEMAN: i.e. free of debt. The jest is carried on in what follows.

LORD DEBITTS: i.e. 'Lord Deputy' of Calais, then an English possession.

29. THWARTER OF DANGEROUS WAYS: *traverseur des voyes périlleuses*, a description of himself assumed by the lawyer and poet Jean Bouchet, a friend of R (see *Introd.*, p. x). If R intended to designate Bouchet here, it could only be facetiously. Cf. 271, 14.

231. 2. That is, twelve. Hom. *Il.* ii. 557.

15. PANTAGRUELION: the plant referred to under this name is hemp (*Cannabis Sativa*). For the description, cf. Pliny's account of flax in *N. H.* xix. 1.

15-18. 'not only in the green and crude state, but also dried and prepared.'

20-4. 'terminating in an obtuse, white point, with few filaments, and not more than a cubit deep in the earth.'

27. SMYRNIUM, OLUS ATRUM: should presumably be without the comma, *Smyrnum Olusatrum*, Alexanders or Horse-parsley.

32-6. 'laudatissima est e medio quae mesa vocatur, secunda Mylasea'; Plin. xix. 9, § 56.

232. 1. OLONE: Olonne, on the coast of Poitou.

ROSEA: Plin. xix. 9, § 56.

3. FISHERS HOLYDAYS: i.e. 7 June; Ov. *Fast.* vi. 239.

4-10. 'Then it exceeds the height of trees, as on the authority of Theophrastus you say *dendromalache* does, although it be a herb that dies down each year, not enduring like a tree in root, trunk, stalk, and branches, and from the stem there issue great and strong branches.' Theophrastus does not use the word *dendromalache*, but he describes a *μαλάχη* (mallow) *ὑποδενδρουμένη* (x. 5) (P).

27. 'Numero deus impare gaudet'; Virg. *Ecl.* viii. 75.

30. 'towards the top of the stalk and a little below it.'

32-5. 'It [the seed] is as numerous as that of any herb, spherical, oblong, and rhomboidal.'

233. 1-3. 'Semen ejus extinguere genituram virorum dicitur', Plin. xx. 97. *Cannabis Indica* is still prescribed as an antispasmodic. On the other hand, hashish is made from a gummy secretion on the flowers of this plant, which may explain the following sentence (ll. 12-13) where R says that it 'strikes the brain and fills the head with grievous and dolorous vapours.'

17-18. BIRTHWORT: *Aristolochia*.

TURPENTINE: *terebinth*.

ROSE OF THE MOUNT: not in the French. The reproductive systems of plants were not understood in R's time. He mixes in his list monoecious, dioecious, and hermaphroditic plants.

38. LICHEN: it appears from passages in Dioscorides, Pliny, and Galen that the name (λειχήν) was originally applied to certain cutaneous diseases and transferred thence to the cryptogamous plants. Moreover, like curing like, the plant was thought a remedy for the disease. Plin. xxiii. 7, § 69 (E.C.).

40. ALYSSUM: from α and λύσσα, a cure of rabies (Plin. xxiv. 11, § 57).

EPHEMERUM: Plin. xxv. 13, § 107.

237. 1. BECHIUM: from βήξ, cough, a plant that cures it (Plin. xxvi. 6, § 16).

NASTURTIIUM: 'a narium tormento'; Plin. xix. 8, § 44.

ANEBAN: henbane.

5. HELIOTROPIUM (WHICH IS MARIGOLD): R says *heliotrope*, *c'est soulcil* (i.e. *solsequium*). The heliotrope of the ancients cannot be identified with certainty.

12. HIERACHIA: from ἱέραξ, sparrow-hawk, 'quoniam accipitresscalpendo eam succoque oculos tinguendo obscuritatem, cum sensere, discutiant'; Plin. xx. 7, § 26.

ERINGIUM: from ἑρπυγος, goat's beard.

17. MYRRHE: R says 'myrtle', probably by confusion with myrrh.

18. PYTHIS: Pitys (the stone-pine). She was hurled against a rock by Pan, from jealousy, and changed by Earth into a pine.

19. CINARA: Athenaeus, 70 A-C.

20. SAFFRAN: i.e. Crocus. For the love of Crocus and Smilax, see Ov. Met. iv. 283.

238. 1-3. VENUS NAVIL: *Umbilicus pendulinus* (E.C.).

VENUS HAIR: *Adiantum Capillus Veneris*.

VENUS TUB: *Dipsacus Silvestris* (S).

JUPITER'S BEARD: *Anthyllis barba Jovis*.

JUPITER'S EYE: house-leek (?).

MARS'S BLOOD: *Asarum europaeum* or perh. *Sanguinaria* (E.C.).

9. HELIXINE: Helxinè, from its clinging seeds (ἑλκω), Plin. xxii. 17, § 19.

PETAST: Petasites (from πέτασος, broad-brimmed hat), coltsfoot.

MYROBALON: see n. I, 231, 10-11.

16. VENERABLE: should be 'veritable', veracious.

22. CATS-TAIL TO THE BRAKES: 'reeds to bracken'; cf. Plin. xviii. 6, § 8, and xxiv. 11, § 50.

25. ANTRAMIUM: R has taken this word from a faulty ed. of Pliny (xviii. 17, § 44). It should be *ateramum*, which

to E.C. Athenacus has *ὄρεα* (? *μυρεά*), mountain-ash (? mulberry).

29. SURGEON: 'Ulmi et folia et cortex et rami vim habent spissandi et vulnera contrahendi,' Plin. xxiv. 8, § 33.

30. THEREOF: i.e. of Pantagruelion, not of the elm.

40. STRIKE AT THEIR OWN FLANKS: *tirent des flancs* (*ilia trahere*); 'are broken-winded'.

241. 28. TABELLIONS: notaries.

28-9. MAKERS OF COUNTERPANES: not in the Fr.; should presumably be 'counterparts', duplicates.

31. TOLL-RATES: *pantargues* = *pancartes*, title-deeds.

34-5. ALTARS OF ISIS: *isiacques*, priests of Isis.

35. PASTOPHORIAN: see n. 224, 28.

37-8. *en première position*, i.e. lying down.

40. IN THE TERRITORIES NEAR, &c.: 'of Tylos in the Persian sea' (Theophr. *H.P.* iv. 7, 7).

242. 1. ARABIAN SWANS: 'the cyna-trees of the Arabians' (Plin. xii. 11, § 22).

2. PLANTS OF MALTHA: see n. I, 193, 25.

12-13. GAMASHES: leggings, perh. from Sp. *guadameci*, a kind of leather, from Ghadamas in Tripoli, where it was made.

GAMBADOS: a large boot or gaiter attached to the saddle, to protect from wet or cold.

16. STRONG: 'strung.'

18. VERVEINE: twigs of vervain (*verbena*) were used by the Romans in sacrifices and other solemnities, and *verbenae* came to mean merely 'sacred boughs'. Vervain is also the name of one of the magic herbs of Hermes Trismegistus.

24. GOALS: i.e. gaols.

35. PRISTINE ELUCUBRATIONS: *pistrines*, 'mills'.

37-8. RAMBARGES: row-barges, see below, n. 271, 24.

CHILIANDER, MYRIANDER, 'holding a thousand, ten thousand men'.

243. 13-16. TAPROBAN: Ceylon.

RIPHÆAN MOUNTAINS: *Rhipæi montes*, in Scythia.

PHEBOL, according to Arist. *de Mundo*, 3, an island in the Arabian Gulf.

ISLANDERS: Icelanders.

20-6. YEA . . . CLIMATES: not in the Fr.

34. 'having both Poles in view flush with their horizon.'

244. 1. ALOIDS: the giants Otus and Ephialtes. This passage, to the end of the chapter, is an expansion by the translator of what occupies only fourteen lines in the Fr. The last sentence, beginning 'A Junto', if reduced to a

BOOK IV

Preliminary Note

A PARTIAL edition of the Fourth Book, containing eleven chapters, was published in 1548, two years after the appearance of the Third Book. The complete Fourth Book, in which the original eleven chapters were expanded into twenty-five, was published in 1552. It relates the adventures of Pantagruel and his companions on their way to consult the oracle of Bachuc, and bears witness to R's interest in recent voyages of discovery to N. America. The episodes of the Pope-figs and the Papimanes, and the ridicule of Homenas and the Decretals, reflect, in their outspoken hostility to Rome, the attitude of the French court during the period immediately preceding the appearance of the Book. Among the other subjects of R's satire are the institution of the Lenten fast (in the episode of Shrovetide and the Chitterlings), and the greed and idleness of the monks (the Gastrolaters). To this Book R attached a glossary, entitled *Briefve Declaration d'aucunes diction plus obscures contenues on quatriesme livre des faicts et dictz heroïques de Pantagruel*. Reference is made to this in some of the following notes.

The translation of Peter Motteux begins with this Book.

253. Title. CARDINAL DE CHASTILLON: see *Introd.*, p. xxii.

16. SORANUS: a physician of the 2nd c. A.D., who practised at Alexandria and Rome.

17. ORIBASIUS: an eminent Greek medical writer of the 4th c. A.D.

HALI ABBAS: a Persian physician of the 10th c., author of a work in Arabic of which the translation, under the title *Thesaurus Artis Medicae*, was published in 1492 (W.F.S.).

25-6. 'Ἡ τέχνη διὰ τριῶν τὸ νόσημα, ὁ νοσέων, καὶ ὁ ἰητρός.
Hippoc. *Epidem.* I. ii, § 5.

28. Macrobian. *Saturn.* ii. 5.

31. 'Though he said no word of it.'

254. 12. PETRUS: should be Joannes Alexandrinus, who wrote a commentary on the *Epidemia* of Hippocrates. The *philonium* had two sleeves reaching to the hands, and two hanging from the elbow (des Marets).

26. 'observing these Qualities.'

34-5. PLATO: *Gorg.* 452.

6. ST. GARLIC: *Saint Ayl*, now Saint Ay (pronounced Saint I), near Orleans. R was there in 1542; it was the home of his friend Étienne Lorens. St. Sylvanus was said to be the same person as Zacchaeus.

18. 2 *Kings* vi. 1-7.

36. Maximus Planudes, a Greek monk of the 14th c., who wrote a book of fables which he attributed to Æsop.

37-8. An allusion to the legend that a certain Francus, ancestor of the French, was son of Hector of Troy.

38. Ælian (*Var. Hist.* x. 5) says that Æsop was a Phrygian; but the scholiast on Aristoph. *Av.* 471 makes him a Thracian (W.F.S.).

39. Herod. ii. 134.

261. 1. GRAVOT: a hamlet to the N. of Chinon.

32. PRESTHAN: Prester John, regarded here as King of Persia. A war had been proceeding for several years between Soliman the Magnificent and the Persians in which the Turks had latterly been victorious.

34. Ivan the Terrible was intent at this time on the subjugation of the Tartars.

36-7. GOLGOTS RAYS: prob. Dragut Raïs, a Turkish corsair, who pillaged Sicily in 1552.

PARMA . . . MIRANDOLA: allusion to the conflict between Henri II and Charles V. supported by the Pope for the state of Parma (see *Introd.*, p. xxii) and for Mirandola.

MAYDEMBURG: Magdeburg, captured by Maurice of Saxony in 1551 after a long siege.

38-9. R refers not to Ptolemy's *Aphrodisium*, but to the town of Mehedia in Tunisia, 30 miles away. It had been captured by Dragut Raïs in 1550 and recaptured by Andrea Doria for Charles V in the same year.

39. Tripoli was taken from the Knights of St. John by Dragut Raïs in 1551. Henri II was suspected of having favoured the Turks (P).

262. 1-2. The peasants of Guienne had revolted in 1548 against the salt-tax, and been deprived of their bells. An amnesty was declared after a year.

5. ABERKEID: a word still in use in the German cantons of Switzerland, meaning 'fallen'.

6. Charles V, who suffered from gout.

8. RAMUS: Pierre la Ramée, professor of mathematics at the College of Navarre.

9. Pierre Galland, also a professor at the Paris University, had recently entered into conflict with Ramus on the

266. 2-8. These are mostly musicians of the second quarter of the 16th c. VIELLARD should be 'Villart' (Willart); ARCADER should be 'Arcadelt'; MACHICOURT, 'Manchicourt'; HURTEUR, 'Heurteur'; L'HERINER, 'Lheritier.'

30. 'Adnuit et totum nutu tremefecit Olymum'. Virg. *Æn.* ix. 106.

267. 9. IDES OF MAY: Mercury's birthday (W.F.S.).

17. A metal figure that struck the hours on the clock of Cambrai.

20-1. *disant le petit mot de Patelin 'En ay je?'*, something like 'Here's a haul!', the saying of the lawyer in the *Farce de Pathelin* (352) as he carries off the cloth that he has filched.

28. RIDDERS: a Dutch name for a gold piece, showing on one side a mounted man in armour (S).

37. MAULEVRIER: see n. I, 115, 15.

268. 29-31. Allusion to the scandalous sale of indulgences on the election of a new pope.

269. 10. 'who say that for ten thousand francs a year you would not give up your wishes.'

270. 22. SCUDI DI GUADAGNO: R has *les escuz de Guadaigne*. Thomas Gadaigne was a celebrated banker of Lyons, where the mansion that he built is now the municipal museum. He lent 50,000 crowns to François I during his captivity.

271. 1. The 9th June. For the references to Brutus and Crassus see *Ov. Fast.* vi. 461-6.

7-8. *Acts* xxi. 5.

10. THALASSA: see n. 230, 12.

14-15. See n. 230, 29.

22. BACBUC: a Hebrew word meaning flask. *Bakbuk* appears as a proper name in *Ezra* ii. 51.

24. R includes in the list *ramberges* = 'rowbarges', galleys with sails as well as oars which formed part of Henry VIII's fleet and were imitated by the French.

27. DROGGERMEN: dragomans, interpreters.

272. 1. THALAMEGE: meaning a ship equipped with rooms. It was the name of Cleopatra's Egyptian galley; *Suet.* i. 52.

13. *Sperme d'émeraude*, written by R for *presme d'émeraude*, the name in the 16th c. of a kind of bastard emerald (P).

14. MUMPING BOTTLE: *bourrabaquin*, a word derived from *Amorabaquin*, the sultan Amurath, a sultan among glasses, a glass of rare shape (S).

16. TAUCHIC: see n. 39, 18.

18. *obrizé*, refined. *Aurum obrizum* occurs in the Vulg. *Dan.* x. 5.

20. *AZIMINI*: a kind of damascene, Persian workmanship (from Achaemenes, King of Persia).

21. *VINI-TUB.* *fortouire*, vintage-basket et.

23. *TOPIARIAN*: the art of shaping trees like animals, &c.

273. 2 *Ps.* cxiv.

21. JAMES BRAYTR R had a relative named Jamet Brahier, one of the merchants of Touraine who plied their trade on the Loire and its affluents. It is thought that the name is intended to designate Jacques Cartier, the Breton pilot, who made several voyages to Canada. R assigns to the fleet the itinerary that Cartier followed in search of the North-West Passage. The translation of ll 20-5 and 30-8 is not free from difficulty. It should perhaps be, 'with a merry gale from the East [*vent Grec levant*, NL., according to W.F.S.], according to which the principal pilot had indicated the course and adjusted the needles of all the compasses. For his advice and that of Xenomanes also was . . . to follow as closely as possible the parallel of the said India, and turn about this [the North] Pole to the westward, so that as they circled under the North [*Septentrion*, perh. 'the Bear'] they should have it at the same elevation as it is at the port of Olone [46°50 N., the latitude of the mouth of the St. Lawrence], without approaching it any nearer, for fear of entering and being retained in the Frozen Sea. And following this appointed circuit [*canonique destour*] by the same parallel, they should keep it [i.e. the parallel] on the right [as they sailed back] Eastwards, which at the outset they had on the left.' It was thought at this time that the NW. Passage lay up the St. Lawrence.

274. 9 *SWEDES*: Suevi.

10-11. *Pomp. Mela*, *Chorogr.* iii. 5, 45 (W.F.S.); *Plin.* ii. 67; both quote *Nepos*.

15. *MEDAMOTHY*: *μηδαμόθι*, 'Nowhere'.

18. Jacques Cartier had taken possession of Canada on behalf of France in 1534.

19-22. The allusion is obscure. In the *Briefle Declaration* R explains *Philophanes* as 'desirous of seeing and being seen', *Philotheamon* as 'eager to see'.

ENGYS from the Greek, 'near by'.

275. 1. *CHARMOIS*: a painter who worked at the decoration of Fontainebleau 1537-40 (P). He is mentioned at the end of Bk. V, c. xxvi (not in M's translation) as being of Orleans.

5. *Ov. Met.* vi. 576-7.

26. PAPINIUS: i.e. the poet P. Papinius Statius. He left an unfinished poem on Achilles.

28. i.e. Quintus Smyrnaeus, of the 4th c. A.D. He wrote about the later part of the Trojan War.

29. Eurip. *Hec.* 35 et seq., 515 et seq.

32. TARAND: described by Pliny (viii. 34, § 52); presumably a reindeer.

276. 5. THOES: lynxes.

WOLVES OF INDIA: *lycaons*; Pomp. Mela iii. 9, 88 (W.F.S.).

24. ISIACS: priests of Isis.

25. Plin. viii. 33, § 51.

28. MEUNG: a small town on the Loire, near Saint-Ay.

277. 2. CHELIDONIA: from the Gk. for 'swallow'.

4. SEA-LARK: *hirondelle de mer*, i.e. flying-fish.

11. MALICORN: there was a family of this name in Sarthe.

17. GOZAL: Hebrew for 'dove'.

278. 21. VERVAIN: see n. 242, 18.

31-2. 'Res est solliciti plena timoris amor.' Ov. *Her.* i. 12.

32. HESIOD: see Erasm. *Ad.* i. ii. 39.

280. 4. Seneca, *de Benef.* ii. 25, 1; Erasm. *Apoph.* viii. 42 (373, D).

13. Seneca, *ibid.* ii. 2, 31.

37. The 'unicorns' were perhaps giraffes.

281. 3-4. RYE: *touzelle*, a Languedocian word for 'wheat' (P).

Roots should be 'vegetables'.

14. 16TH: '15th' in the Fr.

28-30. 'in which at every seventh link . . . turquoises and large pearls were alternately set in.'

282. 7. 'sailing towards us on the port side.'

11. XAINTONGE: Saintonge, the province N. of the estuary of the Garonne.

13-18. What precisely R meant by Lantern-Land remains uncertain. He borrowed the idea from the anonymous, *Panurge, Disciple de Pantagruel* (1538). Cf. also Lucian's *Lychnopolis* (*Ver. Hist.* i. 29). He uses *Lanterns* here in the sense of 'ecclesiastical luminaries', and the 'general chapter of the Lanterns' referred to below is no doubt the sixth session of the Council of Trent, appointed to be held on 29 July 1546. (Cf. n. 318, 6.)

24. GEBARIN: Hebrew for 'warriors' (P), or plural of *Gebbar*, which is Syriac for 'cocks' = *Galli*, French (W.F.S.).

26. OHABÉ: *ohabi*, Heb. 'my friend'.

29. The episode of Dingdong's sheep is developed from Merlin Coccai's *Macaronics*, xi.

30. TAILLEBOURG: near Saintes, capital of Saintonge.

283. 18. DARK LANTHORN: *lunetier*, 'spectacle-maker.'

34. RAM: *belinier*, 'sheep-seller'.

284. 29. 'you look liker a Cutter of Purses'.

31-2. Obscure; perhaps because tripe would then be selling cheap, and active trade would give the cut-purse an opportunity.

285. 1. CONJURER: *historiographe*, an official person, with a good salary.

6. 'The Order of the House of Burgundy', i.e. the Order of the Golden Fleece.

10. *et pour cause*, 'and there'll be an end of it'. See n. I, 35, 33.

40. BUSCH: *La Teste-de-Busch*, a hamlet on the Bay of Arcachon, famous for its oysters.

286. 9. ROAN: *Rouen*.

10. *les louchetz des balles de Limestone*: the same expression occurs at I, 219, 28 with the substitution of *Luestre* (which suggests Leicester) for *Limestone* (which suggests Lemster, Leominster). *Limiste* was the Spanish for a fine cloth woven at Segovia (*Don Quixote*, II. xxxiii); not being of Spanish origin the word may also be derived from our Leominster. *Louchetz* is the pronunciation in Picardy of *loussel*, a hank of yarn (S).

11. CORDIVANT: Morocco leather.

12. MONTELMART: a small town close to the Rhône, in the Dauphiné.

15. MUNICAN: Monaco (D) or Munich (P).

AQUILEIA: *Aquila* in the Abruzzi.

19. Gold double crowns struck by Henri II.

25. MIRABOLANS. Cf. I, 231, 10-11 and n.

33. This was the ram of the Golden Fleece. Phrixus, whom his stepmother Ino threatened to sacrifice to Zeus, escaped on it through the air with his sister Helle. The latter fell into the Hellespont.

287. 1. i.e. a scholar or on the way to be one. The sheep-merchant replies to Panurge's compliment by translating two words frequently heard in clerical language.

5. R, in the *Briefue Declaration*, excuses this as a vulgar manner of speaking among simple people all over France, who hold the belief alluded to.

11-12. See n. I, 84, 20.

25. Plin. xix. 8, § 42.

27. KNIGHTS OF THE BULLS FEATHER: i.e. cuckolds.

37-8. Plin. xi. 46, § 106.

DORCADES: gazelles.

40. Suet. *Octav.* 71.

288. 9. Cf. I, 279, 1 and n.

28. CHARROUX: a little town S. of Poitiers in whose abbey was preserved the relic known as the 'digne vœu' (P).

29. CORAXIANS: a people of Colchis (Plin. vi. 5).

31. HYBERNIAN FOOL: *sot à la grande paye*, 'highly paid [i.e. first class] fool'.

33. *vous vous eschauffez en votre harnois*: 'you are making yourself hot in your armour' (as though he were addressing a knight).

289. 7-8. 'God knows what a knife and fork he plays' (W.F.S.).

290. 1. Hom. *Od.* ix. 425 et seq.

7-8. ON THE GUNNEL: *fougou* (It. *fogone*), 'by the galley'.

12-13. Olivier Maillard and Jean Bourgeois, famous 15th c. preachers. For the latter cf. n. 41, 14.

25. LAND OF GOTHAM: *pays de satin*, described in Bk. V, cc. xxx and xxxi. The reference is to *Jonah* i. and ii.

28. TOBY LAMB: *Thibault l'Aiglelet*, the rascally shepherd in the *Farce de Pathelin*.

37. FORESTERS: *Gruyers*, men of Gruyères (between Lausanne and Berne). They ran away at the battle of Cérisolles (in Piedmont, 1544), in which the Duc d'Enghien defeated the Imperialists.

291. 10. *Rom.* xii. 19.

14. FLYES UPRISING: the afternoon. The words that follow are not in the Fr.

19. CARROT-PATED: *Poictevins rouges*; the people of Poitou were said to be descended from the Picts (*Picti*), so called because they painted their bodies red with the blood of their enemies (P). R is perhaps alluding to some account of the Red Indians.

21. The allusion is perhaps to the flat-nosed Esquimaux. Cf. Sterne, *Tristram Shandy*, iii. 32.

23-4. The passage should read: 'They were all akin, as they boasted [like an Indian Totem clan (T)]; and the Magistrate of the Place said to us freely: You People. . .'

26 et seq. Liv. ii. 49-50; Aul. Gell. xvii. 21, 6; Ov. *Fast.* ii. 195 et seq. None of these mention the Lake of Baccano. This detail may have been observed by R himself.

292. 16. MY LEAN BIT: *ma maigre* = *ma seiche* (P), 'my cuttlefish'.

11. ST. FERREOL: he had the reputation of being good at minding geese.

24. AVERROES: see n. 254, 34-5.

31. Plut. *Apoph.* (*Antigonos*) 17, 182 f; *Erasm. Apoph.* iv (*Antig.*) 17 (204 c).

299. 4. Claude Breton, Lord of Villandry, Secretary to François I (P).

16. WITH YOUR PAGE JACK: 'with the baggage'.

21. PETTIFOGGING: *Procurator*, the land of attorneys; there is a pun on *passer procurator*, to execute a power of attorney.

27. FOR THE LEGEM PONE: 'for payment'.

300. 17. GIRIN FROG: tadpole. *Plat. Theat.* 161 D; εἰς ῥόνην οὐδὲν βελτίων βατράχου γυρίνου *Erasm. Ad. II. 1. 34 Rana gyrina sapientior.*

29. Basché was a hamlet in Anjou, not far from Chinon.

32. Alfonso d'Este, Duke of Ferrara, was supported by the French when attacked in 1510 by Julius II.

36. ST. LOUANT: see n. I, 29, 12.

301. 6. Perhaps allusion to the relations of the French King with the Sultan.

20-2. This was a custom in Poitou in the 16th c., something like our 'beating the bounds', to impress them on children's memory.

39. For sealing writs.

302. 5-7. R. merely says, 'knocking at the door, he was recognized by the Porter by his great Spatterdashes . . .'

17-18. 'had him in there to drink a good while.'

303. 4. BALL: *ribault*, 'rascal'.

5. *acoustré a la tigrisque*, 'arrayed in Tiger's colours' (W.F.S.), owing to his bruises.

6. ISLE BOUCHART: see n. I, 140, 1-2.

19. Villon, the celebrated poet, was born in 1430 and died in 1484. The story that follows is a legend (P).

26. Saint Maixent and Niort are near one another, in the department of Deux-Sèvres. This performance was mentioned at 133, 35.

304. 5. A mystery play was performed yearly on the Grand Place of Brussels from 1441 to 1559 (P).

15. ST. LIGARIUS: Saint-Ligaire, a village near Niort.

305. 2-4. 'and do you get ready your squibs and fire-brands.'

26. So called because it was the custom in Poitou to go there on Palm Sunday singing 'Hosanna'.

37-8. These are all places in Touraine, Anjou, and

Poitou, where mysteries were performed. *Douay* is Doué-la-Fontaine near Saumur.

307. 1. IN AND OUT: *aux troys cens troys*, a card game in which 303 points had to be made.

2. PUSH-PIN: *pingres*, a game with knucklebones (S).

LANTIRLUE: *l'imperiale*, a card game (named after the highest card) said to correspond to lanternloo or loo.

3. HOT-COCKLES: *mourre* (It. *mora*), in which each player has to guess immediately how many fingers are extended in the hand that the other jerks up.

19. QUINQUENAYS: one of the estates of the R family near Chinon (I, 135, 4 and n.).

308. 5. RAPHE: an unknown game.

8-9. A Fool's colours.

309. 9. BRITON WINE: see I, 44, 19.

17. ST. O. O.: anthems beginning *O Sapientia, O Adonai*, &c., sung on the nine evenings preceding Christmas, which were followed by festive suppers.

310. 2. See n. 176, 3.

10. Word concocted on the basis of the Gascon *esperruca*, mangled, the Limousin *elanc*, lame, &c. (S).

16. From *mourre*, face; *embouze*, befouled; &c. The remaining long words are similarly concocted.

27. LADY OF RIVER: see n. I, 84, 13-15.

30-1. Jean Chasteignier, Lord of Roche-Posay (in Touraine near Loches), steward to François I and Henri II, was lame from a wound received at the siege of Pavia in 1522.

311. 2. 'like a marmoset.'

11. 'Master King (this is how Catchpoles are named)', as acting *de par le Roy*.

12. *ma bonne femme d'eschine*: 'my poor old backbone'.

15. ANGEL: i.e. messenger of the court.

32. Lucian in his *Symposium seu Lapithae* describes a wedding party that ended in blows, like the wedding feast of Peirithous, which occasioned the combat of the Lapithae and the Centaurs.

312. 12-13. Q. Caepio, consul 106 B.C., sacked Toulouse and plundered a temple. He was subsequently defeated with much slaughter by the Cimbri, a catastrophe attributed to his sacrilege. Whence the proverb *aurum Tolosanum habet*. The horse of Cn. Sejus was said to be of the breed of those taken by Hercules from Diomed, King of Thrace. It brought misfortune on its owners, among them Dolabella, Cassius, and Antony. Aul. Gell. iii. 9; Erasm. *Ad. i. x.* 97 and 98.

23-5. CONCUSSIONS: i.e. extortions, abuse of authority.

R is here attacking the abuses of ecclesiastical jurisdictions.

26-7. Aul. Gell. xx. 1. 'Neratius' should be 'Veratius'.

313. 3. 'Viginti quinque aeris poenae sunt'; *Twelve Tables*.

5. ST. BENNET'S BOOT: see n. I, 113, 16.

11. Io: It. for 'I'.

18. TOADSTONE: *crapauldine*, see n. 84, 12.

314. 2. LITTLE PRIGS: *guallefretiers*, lit. 'ship's caulkers', here = 'rogues' (S).

6. OFFICIAL: ecclesiastical court.

16-17. AND THAT . . . ASSURE YOU: 'Right heartily I say it'.

37-8. SQR. DE LA PALISSE: i.e. *de l'Apocalypse*, with allusion to the famous French commander, Jacques de Chabannes, Sr. de La Palice, killed at Pavia, 1525.

315. 2. HANDLE OF THE PARISH: the belfry.

5-6. TOHU AND BOHU: Heb. words signifying 'chaos' and 'emptiness', used in *Gen. i. 2*.

7. R says 'anything to fry' (*ne trouvasmes que frire*, a proverbial expression). *Bringuénarilles* and his diet of windmills are borrowed by R from the anonymous *Panurge, Disciple de Pantagruel* (1538).

19-20. 'sediment and floating matter.' The words are from Hippocrates (W.F.S.).

27 et seq. Plin. x. 3 and Val. Max. ix. 12, 8; Erasm. *Ad. II.* ix. 77.

316. 12-13. Strabo, vii. 301; Arrian, i. 4, 8 (W.F.S.).

15. PHENACES: 'Pharnaces' in Plutarch. But Erasmus (*Ad. I. v. 64*) also gives the names as 'Phoenaces', and quotes Aristotle as *infra*.

22. Arist. *Metaph.* v (4), 23, 1,023.

28-9. ANACREON . . . FABIVS: Plin. vii. 5, § 7.

31-4. Suet. v. 32.

36. The epitaph was in a church of the Augustinians:

Hospes, disce novum mortis genus: improba felis

Dum trahitur, digitum mordet, et intereo.

38. Plin. xxvi. 1, § 4.

317. 3. PHILOMENES: should be 'Philemon'; see n. I, 56,

14. Le Duchat points out that in the folio ed. of Valerius Maximus, who tells the story (ix. 12), 'Philomenes' is similarly given as the name.

17. R took this and some of the other anecdotes above from the compilation of Fulgosus (see below, n. 27-8).

19. *Decameron*, iv. 7.

on the ship, and is held up by the philosopher as an example of serenity in danger.

11-12. 'Alas, the halyards [*velles*] are broke, the fore-stay [*prodenon*] is in pieces, the thimbles [*cosses*] are burst. 'Thimbles' are metal rings to prevent ropes from chafing.

14. OUR SHROUDS . . . BLOWN AWAY: *nos gumesnes sont presque tous roudtz*, 'our cables (It. *gumena*) are almost all broke'.

15. MAIN COURSE: *boulingues*, top-sails. These had been taken in at the outset.

16. *Tout est frelore bigoth*: jargon of the German mercenaries. It recalls the refrain of Jannequin's famous song on the defeat of the Swiss at Marignano (1515):

Tout est frelore,
La tintelore,
Tout est frelore, bigot.

See Scott, *Pevenil of the Peak*, xlvii.

TOP-MAST: *tringuet* (It. *trinchetto*). There was a *tringuet de prore* and a *tringuet de gabie*, apparently fore-topsail and main-topsail.

18. WALES: stout Timbers in the ship's side. But the Fr. is *rambades* (It. *rambata*), 'forecastle'. The sense is obscure.

LANTHORN: *landrivel* (It. *andrivello*), hawser ('stay-tackling', W.F.S.).

19-22. 'Alas! Don't let go the tiller, nor the rope. I hear the pintle rattling. Is it broken? For God's sake let us save the rudder-stopper; never mind the tackle' (P).

321. 4. QUARTER-DECK: *coursie*, gangway along a galley, between the rowers. R mixes terms appropriate to galleys with others relating to sailing-vessels.

15. ELA: the highest note in the Gamut, answering to the upper E in the treble (O.E.D.). Cf. Scott, *Abbot*, II. iv. 121.

16. 'we are now below gamma Ut', the lowest note. The ship is first on the crest of a wave, then in the trough.

322. 7. MIDSHIPMAN: *comite*, the officer who commanded the gang of rowers, 'boatswain'.

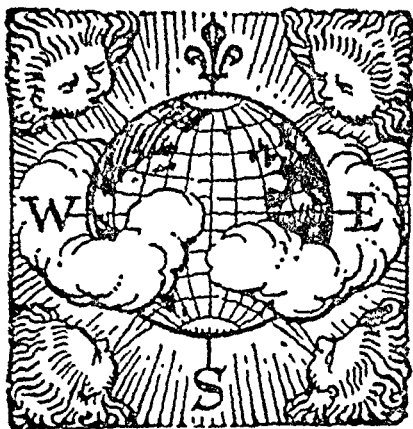
24. AURE: a valley in the Pyrenees.

29-30. An old saying; the houses of the two villages (on the Loire) were contiguous.

323, Chapter-heading. FORSAKING: i.e. giving up for lost.

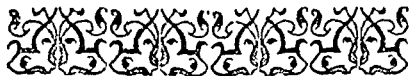
16. CABIROTADOES: roast kid, with pun on *Cabiri* below.

18. CABIRI: mystic divinities of prehistoric origin who protected their worshippers in famine and storm. They



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